RACIAL CONSCIOUSNESS- 1938

DEPARTMENT OF NEGRO HISTORY

WHEN DIXIE RULED THIS NATION—III

In order that our constitution be adopted by the necessary number of states it was necessary for it to be understood by the masses. This gigantic task was undertaken by Alexander Hamilton, born of southern loins. He was of Scottish extraction and born in the West Indies. He locked arms with the great southern statesmen to place the bankrupted republic upon a smooth running financial basis.

Hamilton had been one of Washington's staff. Washington never ceased to love and admire him. He appointed him to the most difficult tasks. At 18 years of age Hamilton was writing vigorous political articles and making effective speeches for the cause. Hamilton began his work of making the Constitution plain by publishing the Federalist. He was assisted by James Madison and Johnjay. Of the articles, Hamilton wrote 51, Madison 29, and Jay 5.

The new Constitution had bitter and violent foes, but these article turned the tide in favor of its adoption. Authorities have decided that the "Federalist" is the most profound and practical work on political science ever produced in America. After the war, Hamilton began exhaustive study of finance, the science of government and law. He urged the establishment of a national banking system. The country faced disaster, having no credit, no revenues, a heavy war debt and the needs of rehabilitation. No one seemed to be able to read this enigma.

Washington appointed Hamilton Secretary of the Treasury. He solved the financial problem. He was only thirty-two but he brought order out of confusion in state and national finance. He struck the rock of our rich natural resources and a stream poured forth that made us the richest nation of the universe. He applied with southern intensity his whole energy to the finances of the country. So perfect were his plans that our country runs today upon the genius of Hamilton.

With the self-sacrificing patriotism of the South, Hamilton impoverished himself. Though the wealth of a nation flowed through his hands, he was forced to resign and resume the profession of law. He declined the office of Chief Justice of the United States. On the death of Washington, Hamilton succeeded him as Commander-in-Chief of the army. He brought the army into thorough organization and discipline and then again resumed the practice of law.

After the acceptance of the Constitution, it needed interpretation and the South again proceeded to acquire Florida. He devoted himself to a war-ridden country. The army and navy were enlarged and thoroughly organized; commerce was protected and the national finances improved. James Monroe was of Scottish descent, blood that if Celtic has made an indellible mark in this nation. A surprising number of our presidents have been Scotch or Scotch-Irish.

Another great son of the South called to many national responsibilities was John C. Calhoun, un corrupt patriot. The president of Yale admired his virtues as a student. It was commonly thought in his day that his wit and logic surpassed that of both Clay and Webster. Few men have exerted so great and controlling an influence over masses of men. Henry Clay, too, was a son of the South Virginian by birth. Clay was the greatest speaker of the House of Representatives in the history of Congress.

William Henry Madison, our ninth president, was a Virginian son of the Benjamin Harrison who signed the Declaration of Independence. Harrison was grandfather of our 23rd president. John Tyler, a Virginian, became president upon his death. He was of Scotch descent. During his administration Texas was admitted. Polk, who succeeded him, was born in North Carolina. He established the United tSates Naval Academy. He secured the act that created the Smithsonian Institute and he created the Department of the Interior. In all of these things we see the progressiveness of men who were genuine statesmen.

We fail today in the intensive study of national problems, shown by these men. How we need Washingtons, Jeffersons and Hamiltons today! When the North felt that it must compel the South back into the Union, it did so from intutional feeling; a vital part of the nation was wresting itself away. In destroying southern fortune, and breaking up of the old aristocracy, that had given forth such eminent statesmen, we retarded the advance of the nation. The crass materialism of other sections have obliterated the higher ideals and intense patriotism of the South. Men today are not impoverished by service but are enriched in politics.

Our educational system that costs 13 billion yearly does not turn out a set of scholars with the intensive spirit of Madison, whose analysis of subjects was powerful and searching and reached after laborious toil. His talents were unusual but his industry was greater. Statesmanship should be synonymous with information, but today statesmen appoint commission after commission to do their thinking for them. The South thought for itself.

Today we do not see oft repeated the conscienciousness of Calhoun and Monroe, who ushered in the "era of good feeling." Monroe of Virginia, lacked the brilliant gifts of his predecessors, but possessed something equally as good—rugged honesty and natural intelligence—both gifts of the old South. Monroe was far-sighted enough to acquire Florida. He devoted himself to a war-ridden country. The army and navy were enlarged and thoroughly organized; commerce was protected and the national finances improved. James Monroe was of Scottish descent, blood that if Celtic has made an indellible mark in this nation. A surprising number of our presidents have been Scotch or Scotch-Irish.

Another great son of the South called to many national responsibilities was John C. Calhoun, un corrupt patriot. The president of Yale admired his virtues as a student. It was commonly thought in his day that his wit and logic surpassed that of both Clay and Webster. Few men have exerted so great and controlling an influence over masses of men. Henry Clay, too, was a son of the South Virginian by birth. Clay was the greatest speaker of the House of Representatives in the history of Congress.

William Henry Madison, our ninth president, was a Virginian son of the Benjamin Harrison who signed the Declaration of Independence. Harrison was grandfather of our 23rd president. John Tyler, a Virginian, became president upon his death. He was of Scotch descent. During his administration Texas was admitted. Polk, who succeeded him, was born in North Carolina. He established the United tSates Naval Academy. He secured the act that created the Smithsonian Institute and he created the Department of the Interior. In all of these things we see the progressiveness of men who were genuine statesmen.

Our eleventh president was Andrew Jackson, born in South Carolina. Without education and by sheer native ability and courage he destroyed the power of the Creek nation. At New Orleans he defeated the veterans of Wellington. This made him the hero of the nation. Jackson was a warrior and not a statesman. Had he not sternly checked Nullification, the Union early would have been broken. Born of the Far South, with mailed hand he checked their movement for secession.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grimstead, Fisk University Library Nashville, Tennessee.

Please list some of the works of fiction by Paul Laurence Dunbar.

Ans.—Although most people think of the poetical works of Dunbar he wrote many books of prose fiction. These are his chief works of prose fiction: "In Old Plantation Days," "The Heart of Happy Hollow, "The Uncalled," "The Strength of Gideon," "Folks from Dixie," "Ohio Pastorals," "The Sport of the Gods," "The Fanatics," and "The Love of Landry."

Who was the first Negro to write a drama?

Ans.—The first drama to be written by an American Negro was "The Escape' by the fugitive slave, William Wells Brown.

What book would you recommend to study the American Negro as a minority group?

Ans.—One of the best books which presents a study in racial and cultural conflicts in the United States showing the relationships of the Negro to other racial groups in America is Donald Young's "American Minority People," Harper and Brothers Publishers, New York City.

Who wrote "Black No More?"

Ans.—"Black No More' was written by George S. Schuyler.

Where did Editor Robert L. Vann receive his academic training?

Ans.—Editor Vann received his education from the following institutions: Normal Course, Waters Normal Institute, Winston, N. C.; Virginia Union University, Academic Department, Richmond, Va., 1903; A. B. University of Pittsburg, Pa., 1906; LL. D., 1909; LL. D. (Honorary) Wilberforce University, 1932

Have there been any representatives from our Negro colleges on the American Olympic teams?

Ans.—No, George Williams of Hampton tried out for the Olympic team but failed. Jesse Owens, Ralph Metcalf, Dave Albritton, Eddie Tolan, Mel Walker, and Jim Herbert were developed in white schools.

What was the first important study of the economic role of the Negro in America?

Ans.—Dr. Charles H. Wesley's "Negro Labor in the United States.'

In what book of recent date can one find the illustrations of Mr. Vernon Winslow?

Ans.—Mr. Winslow's illustrations are in "Country Life Stories," by Elizabeth Perry Cannon and Helen Adele Whitling, 1938.

Who is Artie B. Cash?

Ans.—Mr. Cash is a noted civic leader of Winston-Salem, N. C. He served on the Forsyth County Grand Jury from January 1 to June 30, 1938. This was the first time a North Carolina Grand Jury had a Negro member since the Reconstruction Period.

How old is the daughter of George S. Schuyler? Please tell us something of her accomplishments in Music.

Ans.—Philippa Schuyler is seven years old. According to a recent magazine article she received four music prizes during her sixth year.

TO HONOR RACE FOR ITS AID IN U. S. PROGRESS

Program To Be Broadcast On Columbia Network Sunday, Dec. 11

NEW YORK, Dec. 9—The

story of the impressive contributions members of the Race have made to the culture and welfare of the United States will be told in the fifth episode of "Americans All—Immigrants All," Sunday, Dec. 11, over the nationwide Columbia network (WABC-CBS 2 to 2:30 p. m., eastern standard time).

"Americans All—Immigrants All" is presented each Sunday at the same time by CBS is cooperation with the office of education, Department of Interior, in an effort to promote racial and religious tolerance by dramatic exposition of the contributions of the many different nationalities that have settled in the United States.

Gilbert Seldes, American author and critic, writes the episodes and Earle McGill directs a large cast of talented radio actors in their presentation.

"The Negro in America" is the title of the fifth episode and it will describe the contributions of the Race to music, art, the theatre and education, as well as labor.

The Race's story differs from those of other immigrant groups in one important feature—they were brought here and were not eager and hopeful immigrants as were the Italians, Irish, Slavs, English, and others.

The first members of the Race came to this country in chains in 1619 and today there are more than 12,000,000 scattered throughout the United States. The histories of some of the great figures in Race life in America will form an important part of the December 11 dramatization.

Negroes

Sirs:

Your Negro photographic essay (LIFE, Oct. 3) is swell—best to appear in any white magazine in ten years or so.

By the way, real Negro society has always spurned the gin-mill and café crowd. It is based on family and culture, not on money.

GEORGE S. SCHUYLER

The Crisis
New York, N. Y.

Sirs:

As one who is proud of his race and of the cultural achievements of its individuals, I believe that this is one of the fairest and most comprehensive articles ever to appear in a national publication.

DUKE ELLINGTON

New York, N. Y.

Sirs:

I have become increasingly irritated and disgusted at the very evident "nigger-loving" proclivities of your editorial board.

P. N. CHARBONNET, M.D.

Tulsa, Okla.

Sirs:

I heartily commend you for your fair treatment of the Negro in American life as our minority problem, at a time when we are very critical of other people for their treatment of minorities within other lands.

Your preaching is more subtle than mine, and with many types of people, far more effective.

VINTON E. ZIEGLER, Minister
Warren Street Methodist Episcopal Church
Brooklyn, N. Y.

Sirs:

You laugh at our Striver's Row in Harlem. If it is funny as we do it, how much funnier it must be in you, who do it on a much grander scale.

I wonder if our share-croppers are any funnier than your feuding mountaineers are to us.

We are the American Minority, but we aren't seeking Autonomy. Nor do we necessarily want Social Equality. All we ask is Economic Equality. Give us the recognition that our talents and abilities demand, as you would any other human being.

LOUIS B. EDWARDS

Berkeley, Calif.

Well-Treated Slaves

Sirs:

Your article about Negroes states that "In slave days Negroes lived in windowless, one-room cabins," etc. May I say that this state of affairs did not exist on the plantations, as we knew them, in South Carolina. (I can not speak for other States.)

I was brought up on one of the oldest plantations in lower South Carolina. "The Street" as we called it, where the Negroes lived, consisted of brick houses, built many years before. There were two rooms in each house, with a chimney through the middle, giving a fireplace in each room. There were also two windows in each room, one at the front, and one at the back.

My great-grandfather Mr. Nathaniel Heyward was one of the largest slave owners in the South, and his property (20 plantations in all) certainly had these double houses.

I would like to say too that the Negro couples were really married, many of them by ministers. . . .

EMMA MANIGAULT GRIBBIN

Asheville, N. C.

● All credit to Mrs. Gribbin's great-grandfather for humane treatment of slaves. As every reader of *Uncle Tom's Cabin* knows, there were good masters and bad masters.—ED.

RACIAL CONSCIOUSNESS- 1938

Concept of Negro As "Born Slave" Scored By Magazine Published By Phi Beta Kappas

The importance of ascertaining as fully as possible the historical past of the American Negro, in order to understand the various aspects of race relations today, is emphasized by Melville J. Herskovits in his article, "The Ancestry of the American Negro," appearing in the current Winter issue of The American Scholar, Phi Beta Kappa quarterly.

"The concept of the Negro as a 'born slave' lodges deep in American tradition," Herskovits points out, "yet nothing could be more false. From the moment of their enslavement the Negroes did not stop resisting; in the slave barracoons of the West Coast, on shipboard and on the plantations there was a persistent danger of revolt that made life a nightmare to those in charge of these Negroes. Captains of slave ships often lost their vessels because of slave uprisings and those who were wise took out 'revolt insurance.' Revolts within the United States numbered by the dozens, and in other localities of the Americas groups of slaves escaped into the bush and were there organized by men who had been leaders in the areas from which the slaves had originally come.

"In the general area of the Gold Coast, Dahomey and Nigeria source of the majority of slaves transported to this country—we find complex native cultures that can be called 'primitive' only in the technical sense of a folk who have never developed a written language," the writer states. "The Negro tribes of that section had, at the time of slave-importation, well-developed military ability, skill in arts and crafts, an efficient economic system cabpabie of supporting a dense population, a system of currency, and a complex religion. Household and plantation slavery was already in existence, and it was from those existing supplies that groups were purchased to be imported to the Western world.

"Africans obtained their slaves chiefly by raids—locally called wars—made by the more powerful kingdoms against their weaker neighbors," Herskovits says. "All who fell into the raiders' hands, combatants and non-combatants alike, lost their liberty. It must, therefore, be concluded that the slaves represented an adequate cross-section of the entire West African population. In Dahomey certain factors made for the enslavement of a somewhat larger number of upper-class persons—nobles, priests and diviners—than commoners."

The author points out that the "more we can learn of this African background the better the understanding we shall have of those aspects of the ancestral culture that, in the case of the Negro as of all our other minority folk, has not been entirely lost but continues in some measure to function significantly.

RACIAL CONSCIOUSNESS- 1938

HARLEM

"Race Capitol of the Nation"

By FLOYD G. SNELSON

NEW YORK

WHY DON'T SOMEBODY TELL YOU THESE THINGS

It has been wisely said that there are two things a man is entitled to own—a wife and a home—altho' some of us don't own either. However, Colored citizens of Harlem lay claim to many homes as do substantial people in other communities. We Harlemites have long been accused of being "rent payers" and not property owners. To open answer such critics I have some figures that will open the eyes of many. Just, for example, note these figures:

FIVE MILLIONS IN FIVE BLOCKS

Thanks to my good friend, Commissioner Hubert T. Delaney, Race member of the City of New York Tax Commission. . . . Dear Mr. Snelson: In reply to your letter, I wish to advise you that the assessments on the properties that you listed, exclusive of the Eighth Avenue corners, but including Seventh Avenue lots, are as follows:

135th Street block, both sides of the street, valuation $1,432,000; 136th Street, both sides of the street, valuation $988,500; 137th Street, both sides of the street, valuation $1,008,000; 138th Street, both sides of the street, valuation $889,000; 139th Street, both sides of the street, valuation $862,000. Total in five square blocks, $5,179,500.

The above figures represent five of the most exclusive residential streets, comprised of private houses, owned and occupied exclusively by the race, including the much advertised "Striv-er's Row" (139th Street). These homes range from ten to sixteen rooms each, many designed by Stanford White, noted architect of the 19th century, and were once the dwellings of America's blueblood aristocracy, who now make up the elite of the famous Fifth Avenue, millionaire's row. In these homes were born many of New York's greatest families—the Astors, Goulds, Vanderbilts and their heirs.

It is quite obvious that this property is not free and clear, and evidently entangled with white finances, as that exists elsewhere, but one thing can be said it is 90 per cent race owned, the titles listed in names of colored people. This small segment by no means represents the bulk of race owned real estate, that stretches for perhaps five square miles in radius. This does not include five million dollars in church property, and millions of dollars in surburban properties in Long Island and Westchester.

COLORED POPULATION

Harlem—"Race capital of the nation" the largest colored community in the world, according to the latest U. S. Census—for 1935 . . . New York City, 327,706; Elsewhere; Chicago 233,903 . . . Philadelphia, 219,599 . . . Baltimore, 142,106 . . . Washington, 132,068 . . . New Orleans, 129,000 . . . Detroit, 120,066 . . . Birmingham, 99,077 . . . Memphis, 96,550 . . . St. Louis, 93,580.

New Yorkers are not all Harlemites . . . Born in New York State, 79,264; other states, 176,272; foreign born, 54,754; Possessions, 17,416; Va., 44,471; S. C., 33,765; N. C., 26,120; Ga., 19,546; Fla., 9,259; Md., 6,656 etc.

HARLEM ON RELIEF

Harlem does not boast of its relief quota, but it can boast that where home relief is necessary it is given regardless of race or color; rather than being denied in other cities, because of discrimination . . . thanks to the fairness of the city of New York.

To give some light on the relief problem . . . note the following report to two Harlem districts. These figures were given . . . District 26, (110th to 120th Streets) 5th Avenue to Manhattan Avenue . . . composed mostly of colored people, West Indians, Cubans and other Latin Americans . . . 287 Social workers . . . 4,657 cases representing 13,978 persons, including 5,361 children and 1,326 unattached women . . . relief expenditure $185,000 monthly.

District 28, comprising (120th to 133rd Street) Fifth Avenue to St. Nicholas Avenue, composed mostly of Colored . . . 236 Social Workers . . . 4,400 cases, representing 10,238 persons, including 4,362 children and 1,970 unattached women . . . relief expenditure $145.000 monthly.

HARLEM—RACE CAPITAL

New York is a city of a thousand ambitions—it attracts and inspires the best talent in the land. Everybody here seems to have the knack of being some kind of "something" in whatever shape or form it may be. We are all actors on this great stage of life, whether in a sense of humour, pastime or for a hobby, and "acting" is the frame of mind. Many have made the wonderful experiment, and have accomplished wonders. I think if the notion was carried out elsewhere it might encourage much unknown and undiscovered talent and skill to break into the open.

Whether in theatricals or dramatic eloquence, the inclination to pursue something greater than you are is worth the effort—but my advice is—strive to be different—try to avoid being an imitation of the synthetic or even the intrinsic. One admiration I hold for Harlem is it is always willing to clap hands for the "go-upper" . . . even tho' the shout is not always from the heart, it lends the attitude of aspiration . . . "wish you could but sorry you can't—and maybe I can". The splendid concept "You never can win lest you try" is a speakable notice to those who are willing to strive. For instance, here's some ideals that I admire, and gather from random just a few to give explanation.

COLORED WRITERS MAKE GOOD

Claude McKay wrote "Home to Harlem" which brought him more than ten thousand dollars, and it was published in Italian, French, and Russian . . . also his "Banjo" and "Harlem Shadow" gave great profits.

Countee Cullen has made a great contribution and his works gave royalties that sent him on the way to travel in Europe until he was appointed as a teacher of French in the New York City high schools.

Zora Neale Hurston has written several books and many plays that have given her great distinction. **Wallace Thurman** had much success in melodrama. **Langston Hughes**, has had thousands of dollars pushed into his purse from his books, short stories and plays such as "The Ways of White Folks" and "Mullato". **J. A. Rogers** has published several books on the problems of the colored group, that have been marked with much mention. **Nella Larson's** name is well spoken in the literary world, **Jessie Fausett**, New York school teacher, is also a fine writer of prominence and many others that I fail to mention at this writing. Among the recent is **Richard Wright** who won the $500 prize in a story competition and $200 in the "Oh Henry" Memorial award. These are fine things!

* * *

Evangelist Gospel

Prayers are the wonders of the world—if it wasn't for my mother's prayers Lord help me. I thank my good friend Rev. J. F. Lytle for a radio prayer the other day. The Evangelist of the Air and His Harmony Heaven Choir are heard each Tuesday of Brooklyn over Station WBBC, 140 kilocycles. The choir is not altogether what it should be, but the pastor has wonderful diction himself but is destined to give New York a great program.

* * *

Believe Me

Count Basie and his ork climbs into the New York Paramount Theatre this week, the first time a "small time" band has reached such heights. I don't mean that Basie is "small time" but I do mean that he has "done" something that few can do. Thanx to his benefactor Benny Goodman. The bill includes Jimmie Rushing, Buck and Bubbles, Berry Brothers and Sister Sharpe of the Cotton Club.

Bill Robinson gave his little pal and screen mate Shirley a $500 "play" auto with tires and all the togs, while she has more Cadillacs and Packards at her disposal. Press talk says that their new picture "Just Around The Corner is a killer. She dances expertly with her old side-kick Bill to the lively song numbers "This Is a Happy Little Ditty," and "I Love to Walk in the Rain."

* * *

Americans All

The CBS Studio has just buzzed me that they have a great program next Sunday (11th) 2:00 to 2:30 p.m. EST "The Black Man in America" is the title of the fifth episode and it will describe the contributions of our race in music, art, the theatre and education, as well as labor. The info given states that blacks was brought here in chains in 1619 without their will and today we have twelve million and the dramatization should be interesting.

DUSTIN' —*off the*— NEWS

— By —

LUCIUS C. HARPER

HOW LITTLE WE KNOW OF OUR OWN HISTORY

"IS IT TRUE that a man of our Race served once as governor of a southern state, or was he just lieutenant-governor for a short while during the absence of the duly qualified officer?

"If there was ever one will you give me his name, when he served and in what state? I am a college graduate and during my course of study of general and political history of the United States, I've never seen this fact—if it is a fact—mentioned in any text books. The information will be highly appreciated.—Samuel C. Burns, Cleveland, Ohio.

There is nothing strange in the announcement that Mr. Burns makes that he is a college graduate and has never seen in public school books any reference whatsoever about a black man being governor of a southern state. The only criticism that could be directed to him is that he evidently hasn't paid enough visits to libraries in search of knowledge about his race or that he hasn't been interested in the past and present history of his own people, politically or otherwise.

Such a question coming from a college student or graduate is rather discouraging to such scholars as Dr. Carter G. Woodson, who for years has dedicated his life to compiling books on the accomplishment of the black man's history in America as well as in Africa. I wonder if Mr. Burns, or graduates of northern colleges, especially, read any litertature other than their text books? I wonder if they ever heard of such men as Nat Turner, Crispus Attucks, Benjamin Banneker, Denmark Vesey? I wonder if they can name at least four nationally circulated Race newspapers?

The "bawling out" has been sufficient; now for the information.

The state of Louisiana has the distinction of once having a black man serve it as governor. He was Pinckney Benton Stewart Pinchback, who holds the record of serving in more public offices than any man of his race, before or since his time.

On December 6, 1871, he was elected president pro tem of the Louisiana state senate, and lieutenant-governor to fill the vacancy caused by the death of Hon. Oscar J. Dunn, who also was a black man. This position made him ex-officio president of the Board of Metropolitan Police, practically the head of the police force in the city of New Orleans.

Pinchback was born of a slave mother, Eliza Stewart, and his master, Major William Pinchback, a planter in Holmes county, Miss., on May 10, 1837. It was while in transit from Virginia to Mississippi that he came into the world. His mother bore her master 10 children. In 1836 or thereabouts, Major Pinchback went to Philadelphia with his slave wife and manumitted her. Though freed, she kept her family intact, returning to Virginia with Major Pinchback where they established residence. Young Pinchback was the eighth child.

Pinchback was sent by his father to Cincinnati to attend Gilmore's high school. He later secured a job as cabin boy at $8 a month on a canal boat running from Cincinnati to Toledo, then he went steamboating on the Mississippi and there reached the highest position, that

of steward, attainable by any Race man, when war interrupted that business. He made his way to New Orleans and enlisted and helped to recruit the Second Louisiana infantry on the "famous order No. 62" issued by Major-General Ben F. Butler, calling for free men of color to take up arms in defense of the Union. He was later commissioned captain. His career was short and stormy. He ran into difficulties with a General Banks who refused to commission black men as officers.

Through Frederick Douglass, then marshal of the District of Columbia, he made an appointment to take the matter up with President Abraham Lincoln at the White House. He went to Washington and was to have seen Lincoln, but the President was assassinated. He was to have talked with him the next day. His trip was useless.

He returned to New Orleans and was elected state senator. On March 4, 1873, he was elected by the legislature to the office of United States Senator from Louisiana for a term of six years. His seat was contested and it was two years before he could get a hearing. On March 5, 1875, Senator Oliver P. Morton of Indiana, arose in the senate and offered this resolution: "Resolved that P. B. S. Pinchback be admitted as a senator from the state of Louisiana to the term of six years, beginning March 8, 1873."

Then Senator Edmunds, the "iceberg" of Vermont, moved to amend by inserting the word "not" before "admitted." The resolution was adopted by 32 yeas to 29 nays. Four months later the senate passed another resolution allowing Pinchback an amount equal to the pay and mileage of a senator during the term of his contest. This gave him $16,666. Eleven Republican senators opposed his admission.

Three days after the organization of the Louisiana legislature (December 6, 1872) he became acting governor by the impeachment of Governor Warmouth and actually served as governor until January 13 1873. when the term expired.

TEXAS LONG DISTANCE CALL GETS PALM

But down at Nacogdoches, Texas, last Friday evening there occurred something that will have its reverberations for some weeks and months to come. The writer had been up two or three nights that week already. He had to be in Dallas, Texas, Saturday morning by 8:30 o'clock in order to catch the Burlington train so as to reach Denver Sunday morning for a morning engagement. There was desire to spend Friday night in Tyler somewhere or at Texas College, so as to catch the early train for Dallas at Mineola nearby. President and Mrs. D. R. Glass, Dr. W. F. Warren and many of the Tyler ministers were in Nacogdoches attending the same Texas conference which the writer was visiting? There was only one person on the Texas College campus whom the writer knew sufficiently well, to call to have accomodation arrangements made either at some home in Tyler or in the boys' dormitory at Texas college, and that person was Mrs. E. W. F. Harris, A. M., the dean of women at Texas College.

Around 5 or 5:15 p. m., long distance was asked to put in a call for "Mrs. E. W. F. Harris, at Texas College in Tyler, Texas." After waiting several minutes, the operator (presumably Tyler's operator) asked: "Is that a 'colored woman'?" "Yes," was the reply. "Well, we don't call 'colored women' 'Mrs.' down here," she said.

The writer replied: "But she is a married lady; therefore, she is a Mrs."

The operator replied, "Well, we don't know 'Colored women' as 'Mrs.' down here."

The answer was repeated, "She is a Mrs."

The operator then said, "She is not a 'Mrs.' to us."

The writer replied, "The question is not what she is to you, but rather what she really IS! She is a 'Mrs.' to me and to others no matter what you may believe and say about her."

The net result was: The Tyler operator claimed "No one answers the phone there." She was prevailed with to try again, with the supplementary statement that there were several extensions to the college phone very likely, and that she could probably be reached in the Women's or Girls' dormitory. She claimed no one answered and she could not get her or anyone at that phone. Her number was asked. She gave "Operator Number Four" as her number.

Final result: The writer had to stay up all night again, ride a bus to Longview and get the Texas and Pacific train and be up all of Friday, and most of Saturday night. That is just a sparse illustration of what a Negro traveler experiences in the land of the free and the home of the brave.

A Negro women with a master's degree from Northwestern university is not good enough to be called "Mrs."

Any ignorant white woman would be a "Mrs.' if she is married.

There'll be more of that story as New York headquarters will have full details given right away. The operator will hear more of it!

Relic of Bygone Days

Filling station attendants, by courteous treatment of Negro motorists in the South, have made travel for them about what it is elsewhere. But long distance telephoning remains "unreconstructed." That is the phone service in which the customer places his call through an operator. Following habit, Negroes prefix "Mrs." when they ask for a married woman. But in two instances reported within the week the operators took it as a deadly insult that one Negro spoke of another Negro in that fashion, even into the impersonal telephone mouthpiece. They did not make the phone connection.

"That is a colored woman and you must not use 'Mrs.' in speaking of her to me," came back over the wire, to the amazement of the customer who had no thought of offending anybody.

Slavery is over. Marriage between Negroes follows customs and laws that hold for other people. Since women in every age and place when married are distinguished in their new relationship, and "Mrs." is the accepted method in the United States, these telephone operators go out of their way to be "insulted." Queer folk they must be. We pity them too much to feel hurt by their antics.

But what does the Bell Telephone system think of losing income in that way? Gasoline dealers treat the Negro's dollar as worth having. Is it possible that the telephone people think differently?

RACIAL CONSCIOUSNESS- 1938

Research Brings Hidden Facts About Negro

Washington, D. C.—Interviews with ex-slaves and studies of the Negro in business and industry are included in the mass of information already made available by forty-four research projects of the Works Progrtss Administration engaged in gathering many little known facts on the economic, social and historic life of the American Negro.

Through these projects the dual purpose is achieved of meeting a public need for information about the Negro and of providing thousands of job opportunities for capable professional and technical workers who otherwise would be unemployed, officials said.

Among the agencies sponsoring WPA research projects directly related to the Negro, the National Urban League leads the field of Negro sponsors. This organization has five projects to its credit.

The Pittsburgh branch of the League has made two series of studies of the Negro in the iron and steel industries at Pittsburgh and in nearby manufacturing communities. Two other studies undertaken by the Urban League with WPA aid are those of the Seattle. Washington, branch, entitled "Negroes in Seattle" and "Seattle—the Negro Follows the Pioneer." The Newark, New Jersey, branch is co-sponsoring, with the New Jersey Department of Institutions and Agencies, a study entitled "The Negro in Industry, Utilities, Commerce and Public Service in New Jersey, 1934."

Four Negro institutions of higher learning are responsible for six research projects giving employment to trained investigators, interviewers. statisticians and other qualified professional and technical workers.

Houston College for Negroes, at Houston, Texas, is sponsoring three church survey of Houston, a report studies—a business directory and of Negro youth in school, and "A follow-up Study of 1936 Graduates of the Houston High Schools and a Study of Occupational Desires of 156 Seniors."

Interviews with ex-slaves have been compiled by Kentucky State Industrial College at Frankfort, Kentucky. This work gives a history of the experience of former slaves before the Civil War and during the period of Reconstruction. Besides preserving first-hand information on the life and times of former slaves. it makes available for writers and dramatists a rich store of authentic folk material.

At Bordentown. New Jersey, the Manual Training School is sponsoring a state-wide survey of business enterprises operated by Negroes.

A study of the supply of, and demand for, Negro teachers in Missouri schools is being made by Lincoln University at Jefferson City, Missouri.

Other institutions of learning sponsoring important studies of the Negro include the Universities of Chicago, Pittsburgh, Oklahoma and Tennessee. institutions include: industrial nome

The studies undertaken at these work; detailed studies of the numbers, characteristics and distribution of all Negro and Mexican children brought to the Chicago Juvenile Court since 1936; an analysis of occupational opportunities among 10,477 employed in 750 industrial plants in Allegheny County, Pennsylvania; early explorations in Oklahoma, and a survey of the economic status of Tennessee Negro families.

In Los Angeles County two research projects are shedding light upon hidden facts on the Negro. One gives a historical resume of the role played by the race in the development of the city of Los Angeles; the other is making a survey of white-collar and skilled Negro labor in Los Angeles County during the years 1935 and 1936.

The Delaware County Tuberculosis Association has completed a study of living conditions of 500 Negro families in Chester, Pennsylvania.

Other health studies bearing upon the incidence of Tuberculosis among colored citizens are sponsored by health departments in Washington, D. C., at San Francisco, California, and New York City.

The country's 900,000 Negro farmers will be interested in the WPA survey of agricultural labor in Todd County, Kentucky. and Concordia Parish, Louisiana. The Farm Security Administration and the Department of Agriculture are sponsoring these projects.

Other Federal agencies acting as sponsors include the United States Housing Authority, the Department of Interior's Office of Education and the National Youth Administration.

Numerous studies have revealed the economic, occupational and health status of the race in various parts of the country.

Officials expressed regret that Negro land-grant colleges and other Negro agencies eligible for sponsorship have not found it necessary to devote all available WPA funds to the construction and repair of buildings or other physical equipment.

Jackson, Miss., News
December 10, 1938

Hayes Asks Heritage Pride For Negroes

"An understanding and development of your own gifts is what the world is waiting for from you."

That was Roland Hayes' message here Wednesday to negro youth of the South.

The great negro tenor, speaking a few words before the Tougaloo college student body, and afterward in an interview, said that the negro has something, God-given music, to bring to "the sum total of good in the world," and that the way to mutual appreciation among the races lies through development of the creative abilities in the negro race, not in imitation of the white race.

Tremendously moved by the reception of his concert here Tuesday night and again by the ovation at Tougaloo on Wednesday afternoon at a chapel meeting, the famed artist expressed "my profound gratitude."

"Ours is a musical heritage of which I am very proud," he said, and would have ended his chapel appearance briefly, but insistent applause brought a song from him.

He sang, unaccompanied, "He Never Said a Mumbling Word," one of the oldest of negro folk songs in this country, one which his great-grandfather, a minister, sang "from his spirit" when he was told the story of the Crucifixion. He sang it with the complete gift of himself, with superb shading and tone-color, and explained afterward that this song started him to world recognition.

In 1920, Hayes arrived in London and "suffered as an unknown quantity," but seven months later, at a "tea-party" he sang this spiritual The chaplain of the Royal Savoy Chapel in London was present and invited him to sing it on Sunday morning at the chapel. A month later he gave a command performance at Buckingham Palace for Geroge V. and Queen Mary, and they asked to hear this song also.

He told this story, Roland Hayes said, because he wanted negroes "to understand the great virtue and the great value in the songs of our fathers."

He feels that "the little added excellence which I may have been able to give" to negro songs is the reason for his spontaneous reception everywhere. The interpretation of negro songs, although he has achieved lasting fame and recognition as a singer of French songs German Leider, Russian and operatic arias, remains the achievement of which he is proud.

Hayes believes that he owes al of this achievement to his mother a widow, when he was quite small an ex-slave.

"I've never learned anything since I left my mother's knee; she taught me the eternal verities," he said in his musical, earnest way. "She was with me, all the time. She told me what I must do, what my purpose was, and I've never lost it."

He may have "wasted time" and "played around" when he was quite a boy, but when he became adult, his life became devoted to that purpose, he said. His mother lived to see him well on the road to its achievement, for she lived until 1923, when "she just withered up and blew away," her achievement supreme in the dedication of her son.

And what is his purpose?

It is the creation of beauty. It is the encouragement of his race to create the beauty in its power.

"I have my head uncovered before my purpose at all times; I never approach it without earnestness."

And fame has laid none of her inferior by-products on Roland Hayes. He seems unaware of his own greatness. He is obviously humble before his power to communicate to his listeners in the universal language of music. He is oblivious of material details connected with a world-famed career. The response from his audience is the thing he seeks. Their approval is his reward.

"I'm always hoping for a good response. I'm always surprised and grateful when I have it."

Music has not been "his life," he says. Rather, he has put his life and the sum of his experience and knowledge into music.

"I've worked all my interests into music, tied everything together, blended it, and tried to, when I open my mouth to sing, not to let mere words out, but to let all that I know of human beings out."

"I give nothing," he insisted. "I set up vibrations, perhaps, bringing out of the listener what is already there.'

He calls his singing "communicative," and prefers small concert halls. But this personal touch. which so captivates all who hear him, was apparent Tuesday night,

even in the big city auditorium.

People have always come before text-books with Roland Hayes. His perfect diction in French and English, his mastery of songs in several other languages was made easy, he believes, because he first visited the countries, talked with the people, lived among them and understood what they believed before he formally studied their languages.

He has studied all schools and all styles of singing, and blended this knowlege into what he knows of life, so that he speaks a universal language, whether his medium is German or French, or negro folk song.

Hayes, whose home is now in Brookline, Mass., is willing to express his philosophies and to talk of himself if, in this way, he can tell the negro youth of the South the purpose that lies before them today.

"We've stuied you," he says to the white people. "We know every lane to your hearts, and we've been more interested in what you're like than in what we're like."

"We should find out what we are We should keep the good in both races, but we can develop our own particular abilities until they are equal to those of the white people, and this will result in a mutual exchange of the good things, a combination of the best in both races that will remove these things which bother us now."

The Georgia-born singer doesn't want this understanding to be "superficial."

He doesn't believe the negro has thrown away any of his old-time abilities, such as the ability to create music, even as Roland Hayes great-grandfather did.

"We never throw anything away But we have lost ourselves."

The deeply spiritual quality of the man, apparent in concert, also dominates his conversation. He is a smaller man than he appears on the stage, moves his hands constantly when talking, and talks eagerly, earnestly, as if he has never taken words lightly He gives each word its full meaning in singing too.

Now turned fifty, Roland Hayes says that his purpose was never so clear before, never so certain of accomplishment. The negro race will develop and preserve its own culture. This he knows.

Opportunities are not greater today for the young negro than they were when he so laboriously began to seek singing lessons and singing opportunities, but the "knowledge of how to work toward these opportunities is greater," the singer believes.

Work, hard, personal work is demanded, he says. Endowment, great teachers and great training made available, may remove some of the difficulties that beset a young person, starting out on an artistic career, but the personal effort must be supreme, must be sacrificial and untiring, he believes. This personal effort is the same for the rich or the poor, says the man who had to work his way through college, to finance his own first concerts.

Above all, he believes that the negro's future lies in the past. He means by this, that the negro's future lies in the recognition of his heritage, preservation of the "songs of our fathers," expression of innate beauty and music.

MISSING PAGES FROM HISTORY

by HENRY WINFIELD WHEELER

RACE PREJUDICE

Every nation that has enslav
d its weak or minority group, o
as exploited it, has found i
onvenient to denounce it as a
nferior race.

The Romans called the Greeks who were their teachers, inferior, the Anglo-Saxons and various Germanic tribes, when carried to Rome as slaves during the early period of the Christian era, were said to be inferior. The Britons were inferior to the Normans and were compelled to wear brass collars with the name of their Norman masters engraved upon them.

The Indians, who inhabited the North American continent when Columbus landed on San Salvador in 1492, seemed mean, sneaky, dirty red men to the white men who came seeking gold, as well as to those pious and intolerant Pilgrims who came seeking an asylum from religious persecution.

Dr. Boaz, eminent anthropologist of Columbia University, has disproven the idea of racial superiority, and Dr. John Langdon Davies, noted English scholar and sociologist of South Africa, says that racial superiority is a myth. J. Finat denies such a theory in his very comprehensive treatise on "Race Prejudice", and Dr. William E. Burghardt Du-Bois, the erudite Negro author, has proven, with his research and philosophy, the fallacy of the theory of white supremacy.

The footprints of man throughout the ages have been a path of superstition, greed hatred and envy. Five thousand years before the Christian era, in tracing the Egyptian, Babylonian, Assyrian, Macedonian and Spartan civilizations, we find no conception of the rights of the common man, or of liberty of conscience or of body for woman, and consequently the destruction of these civilizations was written as indelibly in the stars as was that of Belshazzar who was "weighed in the balance and found wanting."

The insane persecution of the Jews in Germany at this time is the most cruel of any era, being more cruel than the persecution of the Christians under Diocletian or Nero. It is more vicious and malicious than the Spanish Inquisition during the reign of Ferdinand and Isabella and which was supervised by that insane fiend, Inquisitor General Tomas Tarquemada. In each of these periods, exceptions were made of individuals with money and of people of prominence.

The story of the rise of the Jews to eminence and distinction has no parallel in the records of human history. We read of Abraham going out of Ur in Chaldea into Palestine and becoming the founder of this great race of people. Passing over many of their wonderful achievements, we will consider some of the mileposts that Jewish leaders have set up to serve as beacon-lights for all nations.

The laws of Hammeraba, Lycurgus, Solon and Confucius pale into insignificance when compared to the Ten Commandments said by Moses to have been written by the finger of God on Mt Sinai. The first written historical treatise is the Hebrew Bible. Its influence on the civilization of the world has been so great that it has crystallized the religious ideals of more than one third of the human family. Our of the genealogy of David came Jesus of Nazareth, the great teacher of whom Peter said 'Thou art the son of the living God."

The German empire reached the pinnacle of fame in chemistry and philosophy with scientists like Dr. Kurt Watchel pharmaceutical chemist, the great mathematician. Albert Einstein and the historian, Emil Ludwig whose loss through self-exile would have been a calamity to any rational nation.

John of Brunswick, Germany, boasted of having planted a whole forest of trees for stakes near Wolfenbuttel for the execution of witches, and the ideal of misanthropic rulers in Germany is characterized in Frederick the Great, the German prince, who was willing for Russia and Austria to destroy Poland, if he received part of the spoils, and said: "Do not talk to me of magnanimity; a prince can only study his own interests." And in later years Kaiser Wilhelm said in regard to the treaty concerning the invasion of Belgium: "A mere scrap of paper."

"Whom the gods would destroy, they first make mad." Race prejudice is a form of insanity that is similar to that which manifests itself in a morbid state of domestic affections, as an unreasonable dislike of a husband for his wife or child.

The Jews are the least criminal of the racial groups and are an asset to any nation because of their intellectual brilliancy and commercial genius. The contribution of the Jew to science, literature and art is so marvelous that it has been the hub of the progress of the world.

The treatment of Negroes in America is not a parallel case. The Negro was brought to the United States as a slave. He was liberated by the government and has had the assistance of philanthropists in education, is employed in municipal, state and federal offices. The discrimination against him is sectional and there are progressive movements for his alleviation. True, the horrible lynchings of colored Americans is constantly breeding a criminal type of moron who is a menace to society, but education through agencies such as the conference for Human Welfare in Birmingham, Alabama is a solution for this in that race tolerance will be developed.

The crime of Fascist Germany against its five hundred thousand citizens of Jewish descent is the most dastardly deed of the Christian era and the German youth of tomorrow will bow his head in shame when asked by his children about this period in Germany's history, and it is quite possible that he will forbid even the mention of the names of Hitler, Goebbels and Goerring.

Next week—A GOOD SAMARITAN.

RACIAL CONSCIOUSNESS- 1938

Happy New Year!!

SINCERE WISHES ACCOMPANY this writing that all who read may have an unprecedented amount of happiness and prosperity during the year 1939.

The treacherous shoals over which our nation has successfully passed during the past few years should have served to prepare the commonwealth of our land to reap the predicted prosperity which surely will come with the New Year. Certainly no condition which could possibly arise could prove worse or more perplexing than some of those encountered in the past, and men and women who have patiently endured hardships that attended the economic chaos and its attendant evils of previous fears are admonished to look to the future with renewed courage, as a brighter day is most certainly dawning.

Members of the minority racial group, more especially, should bring a complete halt to whining and complaints as a concerted program of constructive racial development is adopted.

The adoption of a motto as is enunciated in the lamented Booker Washington's philosophy — WORK AT SOMETHING WORTHWHILE, might be appropriately suggested to head the list of the 1939 resolutions of the racial group. There are entirely too many people trusting to luck and seeking to get by in life without working. Lethargy and dishonesty are two of the most outstanding evils existing among Negroes throughout our land. Members of other races who exhibit an air of indifference to the Negro's growth and development, readily realize that laziness and ignorance will serve to more effectively destroy the race than any other evils or injustices complained of. The need for trade schools and agricultural projects that will attract many of the younger generation of Negroes to the soil are among the outstanding needs of the age.

Negroes should resolve to steer clear of those influences that tend to imbitter them toward the white race and to arouse mistrust in the fairness and justice-favoring attitude of a vast majority of white people. There has never been a time, even throughout the Southland, when fairness and justice toward all men prevailed in greater proportion on the part of the white man, than is true today. This fact is accepted by thoughtful leaders of the Negro racial group despite the exhibition of flagrant injustices which cannot be overlooked.

None question but that vicious, prejudiced, hostile whites are to be found in every nook and cranny of our land, whose attitudes indicate a desire to wipe the Negro from the face of the earth, but the powerful and determined influence of the predominantly majority favoring fair play, equal justice and opportunities for the Negro, serve to effectively stay the hand of the vicious and powerless minority also of which go far in making the Negro's security more of a certainty in our land.

Concerted effort on the part of Negroes in working for the race's healthy growth, the elimination of petty bickerings, intra-racial strife, envy and jealousy will serve to correct many of the evils complained of. Such might properly be included among the resolutions of the racial group adopted as 1939 enters, the earnest adoption of which will bring about the desired happiness and prosperity during 1939.

Nation To Hear Broadcast of Negro Contributions to American Life

The stirring story of how millions of racial and immigrant groups helped in the founding of American civilization is now being dramatized in a series of exciting Sunday afternoon radio programs titled "Americans All—Immigrants All." Sponsored by the U. S. Office of Education, Department of Interior, with the cooperation of the Service Bureau for Intercultural Education, 106 Waverly Pl., New York, next Sunday's (Dec. 18th) broadcast will be on "The Negro in the United States" and will dramatize the epic role of the Negro in American social, cultural and economic life.

Jules Bledsoe to Sing

Jules Bledsoe, eminent American-born Negro baritone who was first to introduce Jerome Kern's "Ol' Man River," and gained wide acclaim on the European and American concert stage, will sing to the nationwide audience.

Beginning with the entry of Negro slaves one year before the landing of the Pilgrims, Sunday's broadcast will trace the role of the American Negro in the exploration and colonization of the continent, his share in the War of Independence, the Civil and World Wars, his profound love for music, as well as contributions in literature and art. This sweeping resume of Negro participation in American life will mention, among other outstanding leaders, the brilliant career of James Weldon Johnson and the amazing discoveries of George Washington Carver.

Nationwide Audience

The broadcast will be carried over 79 stations of the Columbia Broadcasting System and will reach an estimated audience of 6,500,000 listeners throughout the nation. Listen in Sunday afternoon (11 a. m., PST) to the stirring drama of the American Negro

Racial Consciousness—1938

News In Swingtime

By WILLIAM GORDON

"WHERE SHOULD THE BLACK MAN SPEND HIS MONEY?"

MEMPHIS, Aug. 11—Men who slave on the streets and city dumps . . . Men whose backs are bent beneath the scorching sun and soaking rain . . . Men whose hands become numb with bitter cold and return home at night to loved ones whose limbs are bare and yet hearts are fair . . . Men who smile and laugh in the face of a troubled world—a world that's called the white man's civilization which gives every man the equal opportunity and pursuit of happiness—yet in reality, the dark soul that aches much is continually crushed in endless torment . . . O' black men of a mortal world where and how should you spend the little money that you slave for?

The reason for the above comment comes from a letter I recently received from Miss Blanche Taylor . . . Miss Taylor vividly explains how colored women were snubbed and overlooked at a recent Walk-Over shoe sale here in town . . . This goes to prove that money coming from the hands of black folks is sometimes not appreciated by the other race . . . If it didn't look too ridiculous, they'd have us coming in the back doors to purchase merchandise . . . And I might say here that we are to blame for most of this embarrassment . . . When souls of black men think and act together then you'll find the lighter fellows—our suppose-to be superiors coming to us on their knees . . . Pressure is what makes the world go around . . . Pressure is what makes the great "iron horses" speed from one end of the earth to the other . . . Pressure is what makes the strong foundations for mighty empires and hells to crumble beneath our feet . . . This might be something to go to sleep and dream about.

* * *

Because of the great amount of cards and compliments that came in as a result of last week's column, which dealt much with the racial situation, I am taking time out and dedicating this entire column to such a topic again . . . And I might as well mention here that the Dunbar Shoe Store on Beale Street would have highly appreciated the patronage of these colored buyers . . . This store colored owned and colored operated would have easily taken care of the crowd and I would be willing to bet my neck that no one would have been cursed at or snobbed.

* * *

"THE BRAIN TRUST:" There are a lot of our high school and college graduates who go around day after day wondering why the white department store operator doesn't have colored clerks . . . Why aren't there Negro sales men and women to greet the mighty crowd that turns out to buy the bargains of the day . . . There are those who wonder why they don't have, as well as white, the well efficient brown skinned girl taking letters and running nifty fingers over the keyboard of the typewriter . . . There are many who wonder these things and keep on wondering.

* * *

The shoe store story might be a good example for a remedy just here . . . The more money the black man spends where he is looked upon as being something a little more than a dog, the black man's education will never pay.

* * *

WHAT IS NEEDED: We need men and women who'll sacrifice enough to walk across town to a black man's store to purchase his meals and clothing . . . We need men and women who are not afraid to protest any insult that might go out against the race . . . I remember hearing a speaker say once: "The sweetest melody ever to beat upon the ear drums of the lighter is the music of the cash register." When you cut that off, his hearing is dumb to the world.

* * *

Don't once think that because we are pushed back, it is lack of qualifications . . . That is much untrue . . . It is because we qualify so well, that the other part of the world will start taking greater notice of the dark skinned man . . . Today, we have a man who came from the cotton fields of Alabama, to win the championship honors of the world and at the same time to become the most colorful and greatest ring man of history our Joe Louis . . . We have our John Henry Lewis of Arizona, who has crushed all foes that once fell in his class . . . We have our little Henry Armstrong of California, who has proven to the world that a black man can hold more than one title . . . Then there is Jesse Owens and others who have proven to the entire world that the fastest things no two human legs comes from the ranks of the black man.

* * *

And leaving our athletes, we come to the realm of music. Point at one other human who stands out in the world as a composer of jazz like our own Duke Ellington . . . Point one of the other race who stands out like our own W. C. Handy . . . And where does America get her only real original music? . . . It all comes from the souls of the black—souls that are being made to ride on the back seats of street cars by the other race, and yet in their steaming kitchens, we prepare their daily meals . . . Souls that are made to come in the back door because of color, and yet we slave over wash tubs to bleach their clothes . . . Souls that are pushed back into dirty slums to live in filth and slime, and yet we clean their homes and make their's beautiful . . . Souls that are burned by mobs without being questioned, and yet we nurse their sons and daughters with the tenderest of care . . . Souls that are able to live and smile in a world of bitter agony . . . We are truly a race that has stood out as no other has, and we do wrong when we wonder continually why the odds are stacked against us.

* * *

"THINGS TO COME:" We should not let our hearts be too troubled . . . There will come a day, when tall handsome brown skinned men will head large industries and be president of the bank on Main Street and dine at the swankiest hotel in town . . . A beautiful brown skinned girl will be his secretary, and her nimble fingers will fly across the keyboard of the typewriter with much rapidity and perfection . . . One of the largest shoe stores in town will be owned by Negroes and no one will have to sit in the back row and be embarrassed by the snipe of what is supposed to be a man . . . The most luxurious theatre in the neighborhood will be owned and operated by Mr. Brown, who is colored, and the hi' picture for the week will be a all-colored cast, starring some of the most sensational actors of the generation . . . Black folks will be thinking black and living black . . . And just why do I say all these things . . . Because today, the black man is not the black man of yesterday.

* * *

Don't forget to pay a visit to the Courier Newsstand where you can secure your PITTSBURGH COURIER or your favorite magazine . . . you'll find William Gordon, the writer of NEWS IN SWINGTIME at the COURIER NEWSTAND, 362 Beale Ave., just off Fourth street in the Dublin Print Shop, or if you care too, just phone 8-9148 and have your Courier and favorite magazine delivered to your residence. I thank you and yours—William Gordon.

"Starting" Businesses

We heard a rather intelligent person say recently, "we ought to start a department store." There are so many factors involved in the founding and development of a business that, now that our increasing knowledge and our environment are producing a familiarity with those factors, we ought to be able sufficiently to so analyze a given situation and stop buying such expensive experience and, what's worse, further reduce our limited economic holdings without any return whatever for money spent. Our heads should be used o conserve rather than dissipate those meagre resources.

Whenever we start a business we should go to our bank, to men of experience and to business experts, if they are available and get their opinions. We should consider competition from EVERY possible source; we should consider the NEED—that is the DEMAND—for the goods or services we intend to supply.

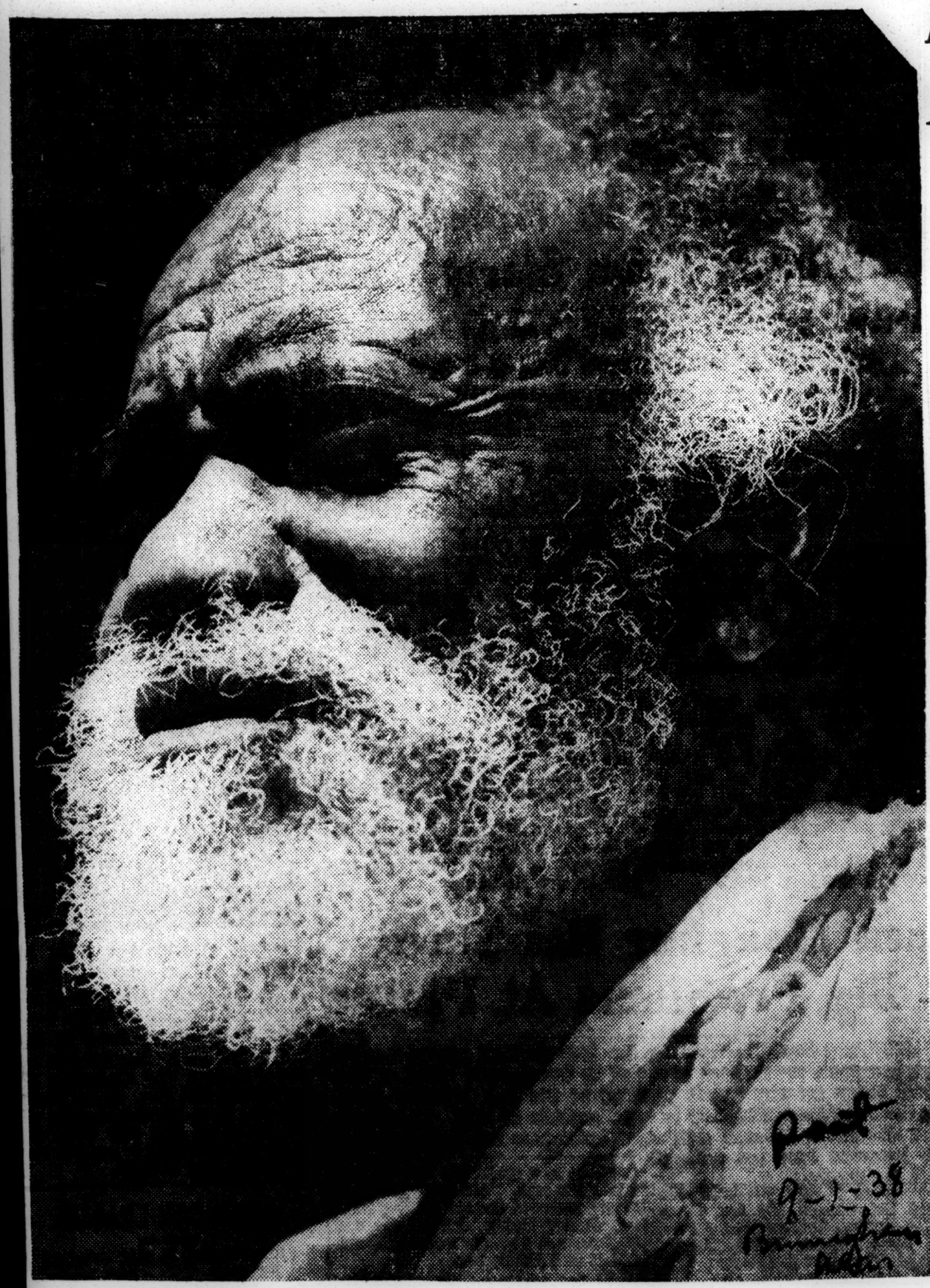
We should also consider our own ability and fitness for performing that service or "delivering" those goods, including the effect of our own personality on the fortunes of the business.

Again: it is not conclusive proof that one can make a business success of a given undertaking merely because A or B is succeeding here or elsewhere. What is one man's medicine often turns out to be another's poison. Witness an oil company's method of location of a filling station or a bank's determination of the place to locate a branch. No haphazard procedure here. Just cold arithmetic, and if the traffic or the probable deposits don't seem probable, they move on to other prospective spots.

We can't afford the losses incident upon planless beginnings—and neither can you.

rs

EACH OF THESE FINE SHOTS GETS $10
AND CHANCE AT RICH NATIONAL PRIZE



Women Honored In Broadcast

Bennett Head Praised Race's Women Leaders

Cleveland, Ohio—Using as his subject, "The Place of the Negro Woman in American Life," in speaking over the "Wings Over Jordan" program to the nation last Sunday morning, President David D. Jones of Bennett College, Greensboro, N. C., paid tribute to Negro womanhood which at once brought expressions of appreciation from all sections of the country.

With simple directness of diction, and in clear voice, expressive of deep emotion, Mr. Jones told the unusually hard struggle of the Negro woman to gain recognition for herself and opportunities for her children. As examples of women of high courage and achievement, the speaker used Mary McLeod Bethune, Charlotte Hawkins Brown, Nannie Burroughs, and the late Lucy Laney, in the field of education; Maggie L. Walker, the late founder and president of the St. Luke's Bank of Richmond, in the field of business; Janie Porter Barrett and Jane Edna Hunter, in the field of social service; Eunice Hunton Carter, associate to the district attorney, of New York CSity, in the professions, and Marian Anderson, in the field of art.

"In addition to achieving for themselves, Negro women, through the years, have been the source of inspiration to those whose lives they have touched. Women have been the mothers of the race, but in America, the Negro woman has been the mother of races—she has reared her own children, and often, in order to get the barest necessities of life for them, has nurtured the families of others." Further, he continued, "Negro women of today, sharing in the lives of their husbands and sons, are the source of their inspiration and their courage." He closed the address with a plea for confidence in the hopes and ideals of American womanhood.

NEGRO BUSINESS IN MEMPHIS STUNTED

Every year we cry about the progress of Negro business in Memphis and wonder why it stands so far below other parts of the civilized world. There is a reason for this. Negroes here in Memphis have voting power and the chance to place the right man in office. In states like Georgia, Alabama and Texas, you'll find Negroes in those states running business concerns on very sound basis. Negroes cooperate in those state to the fullest extent. Yet we, in the state of Tennessee can't even boast of having a gymnasium, or even a decent swimming pool. All of our schools are located near railroad tracks and city dumps. We have to ride on the rear end of street cars and buses and pay the same fare for transportation. We are forced into the alleys to live and pay the highest price for rent. We are laid off by white business concerns and we still spend our money with such. We are shot down in the streets by toy policemen and are afraid to make a protest. And the highest paid job among Negroes as a rule with the city is in the garbage department. We need cooperation, from black folks, to turn the wheel. We are educated in the schools to walk the streets or to go to New York and join the breadline. It is a fact that we are not being given the things that the Constitution demands, and it is also a fact that we could be getting more if we would start to demand.

Racial Consciousness - 1938

SUPREME COURT OF OKLAHOMA UPHOLDS USE OF WORD 'NIGGER'

OKLAHOMA CITY, Oct. 20—(ANP)—In a 5-0 decision handed down by Associate Justice Davenport Davison, writing finis to a libel action suit brought by B. C. Franklin against the Tulsa World Publishing company, the State supreme court advanced the opinion that the term "nigger" may be used without reflection or insult.

The court held that no term is libelous unless it tends to lower a person in the opinion of men whose standard of opinion the court can properly recognize, or tend to cause them to entertain an ill opinion of him. The term "nigger" was classed "as a nickname" with such common terms as "Chink," "Yankee," or "Wop."

CITES REACTION RACE'S CULTURE HAS ON WHITES

Kelly Miller Gives His View on Issue

By KELLY MILLER

During the past four hundred years since the African has been in contact with the European in the Western World, the culture of one race had important reaction upon that of the other. The white man has imparted to the Negro his language, literature, industry, manners, habits, and customs, and in a word, his way of doing things. On the other hand, the Negro has exhibited to the white race an object lesson in meekness, humility, long suffering, and forgiveness of spirit, which constitute the galaxy of the Christian virtues and graces.

The white man searches for God on the heights of knowledge, the Negro finds him in the depth of an humble and a contrite heart. This pliant soul-stuff of the Negro impresses the proud and haughty Anglo-Saxon as an amazing grace; but it exemplifies the Christ mind, "Unless Ye Become as a Little Child Ye Cannot Enter the Kingdom of God." Behold a race beset by every provocation to hatred, and yet without capacity to hate. Booker T. Washington fully expresses the moral genius of his race when he says that "No man can be so mean as to make me hate him."

Negro Is Polite

The spirituals which well up from the Negroes soul like the trill from the throat of the bird, constitute his chief contribution to the culture of the human spirit. The ebullition of this blind, half conscious poetry broke through the aperture of sound in advance of intellectual formation. It springs from the heart of the Negro and appeals to the heart of mankind wherever its mission is wafted on the wings of song.

These soulful melodies arising from the low grounds of sorrow are racy of the soil from which they sprung. "Dixie," the musical inspiration of the Southern Confederacy, "The Swanee River," "My Old Kentucky Home," and "Carry Me Back to Ole Virginny," all of Negro motif, inspiration and genius, have made the southland ever dear to the memory and imagination.

SUPREME COURT UPHOLDS USE OF TERM "NIGGER"

OKLAHOMA CITY, Okla.—In a unanimous decision handed down by Associate Justice Davenport Davison, writing finis to a libel action suit brought by B C Franklin against the Tulsa World Publishing Company, the state supreme court today advanced the opinion that the term "nigger" may be used without reflection or insult.

The court held that no term is libelous unless it tends to lower a person in the opinion of men whose standard of opinion the court can properly recognize, or tend to cause to entertain an ill opinion of him. The term "nigger" was classed "as a nickname" with such common terms as "Chink," "Yankee," or "Wop."

Race's Part In History To Be Radio Feature

The epic story of contributions made by immigrants to the United States of today will be told in "Americans All," a 26-week series of dramatization which will be heard over the Columbia network each Monday starting November 14, 10.30 to 11.00.

The story of the Irish, Jewish, Polish, Negro, German, Oriental and all the other migrations to America will be told. Why they came, where they settled, and what they contributed to their new homeland will be explored. The series plans to delve into the problems of the immigrant, how they were faced and solved, and how some still remain.

Not Anti-Anybody

Editor Elmer Carter, writing in Opportunity magazine for October, warns against what he calls an acceleration of anti-Semitism among colored people and calls upon the press to help halt this propaganda.

Not only should Mr. Carter and the rest of us be worried about anti-Semitism in this country, but we should be worried about all anti-isms; and this is a matter that both majority and minority groups should take to heart.

The most dangerous threat to the building of a prosperous and peaceful democracy in America has been this tendency to regard citizenship as the prerogative of a few instead of the many.

And the best way to stop this anti-business is to begin to be pro-somebody. When every American citizen is willing to stand by and stand up for every other American citizen, we won't have room for anti-Semitism or anti-any-kind-of-ism.

New Yorkers to Be Host To Historians

Under the chairmanship of Mr. Marcourt A. Tynes of New York City, ably supported by the most enterprising citizens interested in studying the past and present status of the Negro, an important conference of the historians of the race will take place in that city on November 11, 12 and 13. This assembly of scholars is the regular annual meeting of the Association for the Study of Negro Life and History now coming together in its twenty-third annual session, the work having been founded by Carter G. Woodson in Chicago September 9, 1915.

The annual meeting will open on Friday evening, the 11th of November, with a session at the Riverside church. Mrs. Mary McLeod Bethune will deliver the opening address. She will discuss the importance of inculcating in the mind of the youth an appreciation of the past and imparting information as to the present status of the race. In this message she is speaking not only to colored people but all races making up the population of the United States. Dr. Harry Emerson Fosdick, one of the greatest platform orators in the United States, will appear on that program to add further emphasis to this thought and to set forth the duty of all Americans of today in doing their share to collect and publish the records of the Negro that the race may not become a negligible factor in the thought of the world.

On Saturday morning at ten o'clock the American Museum of Natural History located at Central Park West at 79th street, the entire session will be devoted to the discussion of Africa. Dr. Melville J. Herskovits, one of the Department of Anthropology of Northwestern University, will speak on the natives of West Africa. He has recently studied conditions in West Africa and has produced a number of scientific works thereupon. He will be followed by Mr. Max Yergan, the secretary of the International Committee on African Affairs and long a worker for the uplift of the natives of that continent. He will speak on South Africa. Dr. Ralph J. Bunche, who has recently spent two years on that continent studying conditions in various parts and has just returned to this country, will speak on East Africa.

On Saturday afternoon the Mayfair will serve the conference a luncheon at 106 West 55th street,

where will follow a discussion of the Negro in New York. Dr. Charles H. Wesley, head of the Department of History at Howard university, will open the session with an address dealing with the historic background of the Negro in that state and city. He will be followed by Professor Philip Foner, of the College of the City of New York, who will speak on the same topic but will develop a special local aspect of unusual importance. Captain A. B. Spingarn, a well known attorney of the City of New York and long interested in the collection of the records of the Negro, will participate in the discussion. Dr. Robert A. Warner, of the Department of History of Yale university, will speak by way of comparison of the Negroes of New Haven, Conn.

On Saturday evening the visitors will be given a reception at the Harlem Art Center. This will be a double treat in that the visitors will be received in a social atmosphere while having an opportunity at the same time to observe an excellent exhibit of fine art produced by the Negro.

On Sunday morning there will be a broadcast by the officers, arranged by Miss Melva Price with the National Broadcasting company. There will take place also a Writers' Breakfast. At the close of the repast will follow a discussion of the Negro in Latin America. The first address will be delivered by Dr. Richard Pattee, formerly professor of history at the University of Puerto Rico and now connected with the Division of the American Republics in the United States Department of State. He will discuss the various efforts which have been made in Latin America to document the history of the Negro and will bring forth the names of scholars themselves concerned and the circles in which they are now working. Dr. Fernando Ortiz, the most prominent student of the Negro in Cuba, the editor of the Revista Bimestre Cubana and one of the promoters of the present circle of scholars producing works treating the influence of the Negro in Cuba, will also speak. He will show by way of demonstration from his own efforts what has been done and what may be accomplished in scientifically prosecuting the study of the Negro in Latin America.

At the Abyssinian Baptist church on Sunday afternoon at 3 o'clock addresses will be delivered by the Director of the Association, the Secretary-Treasurer and by Mrs. Lucy Harth Smith, a member of the Executive Council. These speakers will be concerned mainly with ways and means for the further development of the work. At the same session the History Prizes of $225, annually given for the best reviews and the best articles in the Journal of Negro History, will be awarded.

History Books Great Liars

RICHMOND — "History books are great liars concerning the colored people of the United States, by virtue of omission," said William Pickens, field secretary of the NAACP, in an address delivered at Third Street Bethel A.M.E. Church, Sunday.

Mr. Pickens declared that the history of the United States was only a record of the deeds of the white man to suit his fancy, and that no mention is made of the works of the black man.

Freed Whites

The speaker said that the Thirteenth Amendment to the Constitution liberated slaves from 3600 black slave-holders as well as freed the slaves of white bondsmen.

He said that the black man was not the white man's burden, as the Nordics would have people believe, but that the black man put more into city and State coffers than he ever received in return. "Collectors are at our doors every day," he shouted.

Pickens cited the Joe Hale case in Paducah, Ky., that was being pushed by the NAACP as an example of the work being done by the association.

To Write Own History Of Negro In Oklahoma

Unusual Federal Project Designed to Show Part Race Played in Development of State—Ex-Slaves to Be Queried for Facts.

By JOHN R. WILLIAMS

OKLAHOMA CITY, Nov. 3—Prominent Oklahoma Negroes are serving on a committee as consultants in a very unusual federal project known as the Federal Writers' Project under the direction of James M. Thompson, well known American author and historian, assisted by Ned P. DeWitt in the capacity of State Editor and Lawrence Lay, assistant.

The function of this project is to write a history of the Negro in Oklahoma. The actual work will be done by Negroes of the State. Oklahoma has a very interesting history, and the part that the Negro played in the development of the State is not generally accredited, consequently the Negroes of Oklahoma are awaiting the new history with anxious expectancy. Perhaps no other State of the South has as many living ex-slaves as Oklahoma. Much of the material to be used in the history concerning the Negro of ante-bellum days has been obtained from the ex-slaves. Their stories re-create a lost period not only in the history of Oklahoma, but in American history generally. White-haired and bent, many of them have still accurate and vivid recollections of events not recorded in any of the histories published thus far of Oklahoma. Practically all of the ex-slaves living in Oklahoma declare that the Creek Indians and the Negroes shared the same burdens prior to the Civil War and that many Creek Indians were enslaved.

Among the Negroes sponsoring this history are: Mrs. Zelia N. Breaux, Oklahoma City music supervisor; L. L. McGee, Oklahoma City educator; George Ragland, State supervisor of the Universal Life Insurance Company; C. O. Rogers (chairman of the committee), school principal, Oklahoma City, and E. W. Perry, Oklahoma City minister; Roscoe Dunjee, editor of the Black Dispatch, Oklahoma City; G. H. Caution, Oklahoma City minister; Mrs. G. H. Caution, State supervisor, N.Y.A. Negro work; E. E. Weaver, McAlester, educator; Josie Craig Berry, book reviewer; Horace Hughes, Tulsa, educator; O. M. McDaniel, school principal, Idabel;

Charles Chandler, attorney, Muskogee; M. O. Hill, educator, Langston University; Neely Factor, educator, McAlester; D. A. Jackson, Wewoka, educator; Miss W. A. Strong, instructor, McAlester; F. D. Moon, school principal, Wewoka, and Mrs. Thomas Edwards, instructor, Douglass High School, Oklahoma City.

Association For Study Of Negro Life and History To Hold Annual Session in N.Y

Max Yergan and Ralph Bunch to Tell of Contemporary Africa

Mary McLeod Bethune To Deliver Address

NEW YORK.—(ANP)—Under the chairmanship of Harcourt A. Tynes of New York City, supported by citizens interested in studying the past and present status of the Negro, a conference of the race's historians will be held here November 11-13. This assembly is the regular annual meeting of the Association for the Study of Negro Life and History now meeting in its 23rd annual session, the work having been founded by Carter G. Woodson in Chicago September 9, 1915.

The annual meeting will open Friday evening with a session at Riverside church, of which Dr. Harry Emerson Fosdick. Mrs. Mary McLeod Bethune will deliver the opening address and will discuss the importance of inculcating in the mind of the youth an appreciation of the past and imparting information as to the status of the race. Dr. Henry Neumann of the Brooklyn Society for Ethical Culture, an authority on literature for children, will also appear.

Saturday morning at the American Museum of Natural History the session will be deboted to the discussioin of Africa. Dr. Melville J. Herskovits, who has recently studied in West Africa, will speak. He will be followed by Max Yergan, secretary of the National Committee on African Affairs, who will speak on South Africa. Dr. Ralph J. Bunche, who has recently spent two years on that continent studying conditions, will speak on East Africa.

On Saturday afternoon the Mayfair will serve the conference a luncheon followed by a discussion of the Negro in New York. Dr. Charles H. Wesley, head of the department of history of Howard University, will open the session with an address dealing with the historic background of the Negro here. He will be followed by Prof. Philip Foner of the College of the City of New York, who will speak upon the same topic. Capt. A. B. Spingarn, well known attorney and long interested in the colection of Negro records, will participate in the discussion. Dr. Robert A. Warner, of the department of history at Yale University, will speak of the Negroes of New Haven.

Saturday evening the visitors will be given a reception at the Harlem Art Center. On Sunday morning there will be an NBC broadcast by the national officers aranged by Miss Melva Price. Later there will be a writers' breakfast at the Memo Professional Club, a discussion of the Negro in Latin America. An introductory address will be made by Prof. L. D. Reddick of Chicago. He will be followed by Dr .ichard Pattee, former professor of history at the University of Puerto Rico and now connected with the Division of the American Republics in the United States Department of State.

At the Abyssinian Baptist Church on Sunday afternoon at 3 o'clock addresses will be delivered by the director of the association, the secretary-treasurer and by Mrs. Lucy Harth Smith, a member of the executive council. These speakers will be concerned mainly with ways and means for the further development of the work. At the same session the history prizes annually given for the best reviews and articles in the journal of Negro History during the year will be awarded.

New York Is Host To Association For The Study Of Negro Life and History

With a special broadcast over the Red Network (WEAF) of the National Broadcasting Company at 6 p. m., Thursday, November 10, the annual meeting of the Association for the Study of Negro Life and History will be formally opened. Headquarters for the visiting delegates is the 137th Street Branch of the Y. W. C. A.

One of the most elaborate programs in the history of the organization has been worked out, climaxing with a public mass meeting at the Abyssinian Baptist Church Sunday afternoon, November 13. At this meeting announcement of the winners in the History Prize Contest will be made and Dr. Carter G. Woodson, director of the Association, will deliver his annual address. There will also be interesting papers on the following subjects: "The Duty of the People with Respect to the Study of their Past" by Dr. W. Porter Norcom of Brooklyn; "What the School Should Do for the Study of the Negro" by Mrs. Lucy Harth Smith of Lexington, Ky. Music for this meeting will be furnished by the Chanticleers' Quartet.

Another public meeting of general interest will be at the Riverside Baptist Church, the Rev. Harry Emerson Fosdick, pastor, on Friday evening, November 11. At this meeting Harcourt A. Tynes, chairman of the general committee, will preside, and addresses will be by Mrs. Mary McLeod Bethune of the National Youth Administration and Bethune-Cookman College, and by Dr. Henry Neumann of the Brooklyn Society of Ethical Culture. Music for this occasion will be furnished by Mrs. Charlotte Wallace Murray, soloist of the Riverside Choir, with Miss Olive Jeter at the piano; and by the Hampton Senior Quartet.

Saturday morning in the Roosevelt Lecture Hall of the American Museum of Natural History, Dr. Leslie P. Hill of the Cheyney Teachers College will preside at a discussion of the natives of Africa. Among those scheduled to speak at this meeting are Dr. Melville J. Herskovits of Northwestern University; Dr. Max Yergan of the International Committee on African Affairs; Dr. Ralph J. Bunche of Howard University and Dr. L. D. Turner of Fisk University, who will lead the discussion.

The annual business session of the Association will be held at the American Museum of Natural History at noon on Saturday, and in the afternoon a get-acquainted luncheon will be held at the Grand Street Boys Association, 106 West 55th street. Dr. William Lloyd Imes will preside and addresses will be delivered by Dr. Charles H. Wesley of Howard University; Prof. Philip S. Foner of the College of the City of New York; Dr. Robert A. Warner of the Institute of Human Relations of Yale University and Captain Arthur B. Spingarn of New York City.

On Saturday evening a reception for visitors will be held at the Harlem Art Center, 290 Lenox avenue.

Sunday morning at the Mimo Professional Club, 2237 Seventh avenue, a Writers' Breakfast will be presented, with Dean A. A. Taylor of Fisk University presiding over a discussion of the Negro in Latin America, with addresses by Prof. L. D. Reddick of Chicago and Dr. Richard Pattee of the Division of American Republics of the U. S. Department of State.

Several exhibits will be on display for visitors to the convention—an exhibit of African art will be on display at the American Museum of Natural History; an exhibit of recent art will be shown at the Harlem Art Center and the Museum of the City of New York and an exhibit of publications on the Negro from the collection of the late Arthur A. Schomburg will be on display at the 135th Street Branch Library.

ew Yorkers Hosts To Negro Historian

NEW YORK, Nov. 3 (ANP)—Under the chairmanship of Harcourt A. Tynes of New York City, supported by citizens interested in studying the past and present status of the Negro, a conference of the race's historians will be held here Nov. 11-13. This assembly is the regular annual meeting of the Association for the Study of Negro Life and History now meeting in its 23rd annual session, the work having been founded by Carter G Woodson in Chicago Sept. 9, 1915.

Negro History Prize Winners

Dr. Luther P. Jackson of Virginia State College, left, Dr. Horace Mann Bond, of Fisk University, right, and Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History. Drs. Jackson and Bond received two of the association's prizes for contributing to the Journal of Negro History during the year two of the outstanding articles published by it. The association held its annual meeting last week in New York City.

Macon Ga. Telegraph
November 16. 1938

AROUND THE CIRCLE

By Eugene Anderson

Negro Is Proud of Race—Cotton Surplus Is Not New to South—Why Hotels Keep Registry Records

Some white men were discussing a fine sermon they had just heard from a Negro preacher; and comment was made on the development of the race's talent and its wonderful achievements. One of the group said:

"I attended an interesting meeting at the Negro Technical and Agricultural .School at Forsyth when Booker Washington's successor, Dr. Moton of Tuskeegee, addressed the white people and the Negroes. A considerable number of white people were present among them Judge Ogden Persons. The speaker made a wonderful talk, and finally he turned toward the Negroes in the audience and said he had something direct to say to them. He had traveled over the world and had seen much of the different races of people. He, himself, was tall and black, and has the receding forehead, with the hair that belongs to the African. "The Japanese are not ashamed to be called Japs," he said. "The Chinamen are not ashamed to be called Chinese. You are the only people I ever have seen who were ashamed of their race. You show it by wanting to be called "colored," by wanting to be physically like the white man. You are unwilling to fulfill the destiny that God intended. If He had wanted to make you colored He would have done so, but He made you black, and He did it for a purpose." Then the speaker dramatized his point by exclaiming, "I could never hope to be as goodlooking white man as Judge Ogden Persons; nor can Judge Ogden Persons ever hope to be as goodlooking Negro as I am."

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamped envelope if a personal reply is desired. Address all communications to S. E. Grimstead, Fisk University Library, Nashville, Tennessee.

Is Jessie Fauset, the novelist married?

Ans.—Yes, Miss Fauset married in 1929. In private life she is Mrs. Herbert Harris of New York City.

Who was Rufus L. Perry?

Rev. Rufus L. Perry was one of the leading ministers of the Reconstruction Period. He was born a slave in Nashville, Tennessee and attended a free school for Negroes in Nashville years before the Civil War. He escaped from slavery in 1852 and entered upon the study of theology at the Kalamazoo Seminary in Michigan. He graduated in 1861 and began his pastoral work at Ann Harbor, Michigan. He was an excellent writer, a deep thinker, and a great minister.

Who wrote the opera "Ouanga?" Please tell something of the story it tells.

Ans.—"Ouanga" was written by Clarence Cameron White. It is based upon Haitian history during the time of the first king Dessalines. Dessalines' ambition was to make himself king and prohibit the voodoo rights of his people. This, and his proposal to cast off his peasant sweetheart, Defilee, in favor of a girl of the upper classes, caused a revolt. The king caused the voodoo priestess who upbraided him for disloyalty to ancient customs to be put to death. Finally Dessaline is killed by revolting soldiers and "Ouanga" ends with the populace celebrating their freedom from the tyrant.

Please send me the dates of the birth and death of Charles W. Chesnutt. I would like to have a list of his works also.

Ans.—Charles Waddell Chestnutt noted man of letters was born in Cleveland, June 20, 1858, and died in the city of his birth at the age of seventy-four, November 15, 1932. He wrote: "The Conjure Woman,' "The Wife of His Youth and Other Stories," "The House Behind the Cedars," "The Colonel's Dream," "The Marrow of Tradition,' and a biography of Frederick Douglass.

DEPARTMENT OF NEGRO HISTORY

WHEN DIXIE RULED THIS NATION. I.

For the sake of the coming great white and black sons of the South, we pause in the history of the coming forward of the Negro through seventy-five years of freedom, to tell the wonderful story of what Dixie was and can be to this nation. A very large part of the people who came first to the South Atlantic sea coast of America came for reasons far different from those of the Puritans.

Some were adventurers of which John Smith was a type; others were of the precious influx of the Reformation and there were still others, Cavaliers, aristocratic planters springing from the nobility of Europe, who at the time of the Revolution were the richest men of the Colonies. Some had been granted immense tracts of land and came, as William Penn, bringing their families and friends.

These developed in the Southland an aristocracy and a social life that today persists in this nation, for our social standards did not come from the Puritans. In this descent from nobility came the high pride of Virginians, North Carolineans and the upper classes of the Southland. It gave to the nation a peculiar form of culture, out of which eminated forces vital to the growth of the nation.

Thomas Nelson Page says in "The Old South," "Here they built up a distinctive civilization of their own, which was remarkable for its singular sweetness and freedom from vice. There was little of excitement mut it was replete with happiness and content. They placed honor above life Laurens of South Carolina, said when tempted by the King of England: "God knows that I am a poor man, but your king is not rich enough to buy me.'" Today this nation needs more Laurens.

In the Culture in the South, we read: "No one who has studied the Southern aristocracy can escape the conclusion that it had qualities which neither the South nor the nation can well afford to lose. It was not necessarily a class of great wealth, even as life was counted in those days, but enough means to afford travel, the possession of books, and the leisure to read them."

The sons of this landed gentry went to school in England. Their fathers were well versed in the traditions of the Old World and brought the thirst for light upon civil and national questions with them to the New World. Their conversation was not the senseless small talk of today about petty trivial things. The early Southerner of this type was a man of developed intelligence and open to conviction. Intolerance came later.

Their understanding was deep and their vision broad. Out of this peculiar development of culture sprang the Declaration of Independence, the Constitution, and the ruling and controlling power of this Republic for eighty years. Virginia being the oldest, the largest and most populous of all the colonies became the Mother of States, and the Mother of Presidents.

In these Southern homes the entire field of neighborhood matters was a topic of common interest. As Thomas Nelson Page continues: "The subjects of conversation were political, state, and national as well as British. They possessed astonishing knowledge of English matters handed down from father to son. 'My father's opinion' was conclusive authority.' These made the 'old massa' type who ruled easily a thousand slaves, and who were sincerely loved.

"Among these was a literary flavor of a high order. The classics, fine English books, good old French authors were in their book cases, not for show, but for companionship. All of this helped to produce a life that was genuine real, true." It produced minds and a quality of statesmanship that for coming hours of crisis would be trustworthy and authoritive, capable of research work.

It is astounding if one will read their history, open mindedly, and will gather carefully, not from Southern writers but from encyclopedias what came to this nation out of such a life. These sons of Dixie of better breeding were also men of passionate and impulsive courage. It would be hard in our annals to find as picturesque and unique a character as Samuel Houston, a Southern type.

As far back as the French and Indian War, the colonists looked to Virginia for a commander-in-chief in George Washington. We are accustomed to think of the New England states as the mother of the Revolution, and we would not take any rightful laurel from her, but her arousement to fight sprang very largely out of the fiery fighting spirit of Southern patriots.

It was in the general assembly of Virginia that Patrick Henry, purist of patriots, struck the first note for independence in denying that the English Parliament had any right to tax the Colonists. Rising in the Assembly he proclaimed to his astonished hearers: "Caesar had his Brutus; Charles the I his Cromwell; and George the III—""Treason!" shouted the speaker. "Treason! Treason" rose from all sides of the House--"and George III may profit by their example. If this be treason, make the most of it!" The publication of the Virginia resolutions and this speech led elsewhere to open resistance of the Colonists to the Stamp Act. Patrick Henry became everywhere recognized as leader by the early patriots.

It was through his influence that the spirit grew for a Confederation of the Colonies. In 1774 he was first Speaker of the Continental Congress. In the Virginia Convention of 1775, he gave

forth the famous utterance: "I do not know what course others may take; but as for me, give me liberty or give me death!" This was the spirit of the Old South, a spirit that did not count the cost.

Fired by this passionate love of liberty of Patrick Henry other early leaders were fired to devote themselves to labor that would benefit their nation. Thomas Jefferson and James Madison were so inspired. So pure was the patriotism of Patrick Henry that he refused the high offices of Secretary of State and the Chief Justiceship. He would not have the tinge of pay connected with his service. It seems just the other way today. His services resulted in his impoverishment. The services of the immortal Jefferson resulted in impoverishment.

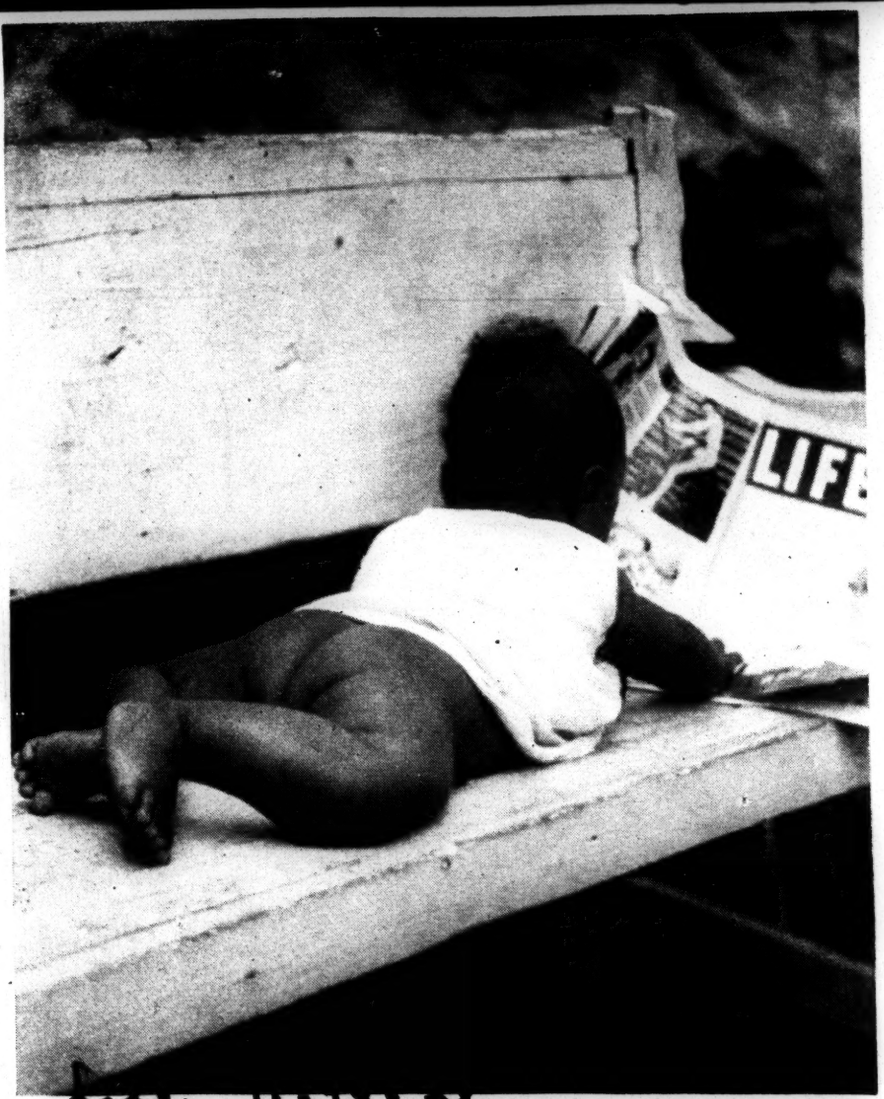
White Caterer Served Benedict Club Smoker

WASHINGTON

Overlooking colored caterers in Washington and Baltimore, the Bachelor-Benedict Club, a social organization of the high-hat class, chose Collier Inn, Incorporated, a white establishment, to serve its smoker at the Lincoln Colonnade, Saturday.

The members of the Bachelor-Benedict Club are chiefly doctors, dentists, lawyers, school teachers, government clerks, and others of the uppercrust called society. In the main they depend upon colored persons for their livelihood.

It was pointed out that a Baltimore caterer serves the annual banquet of former internes of Freedmen's Hospital and a Baltimore caterer served the recent testimonial dinner given for Judge Armand W. Scott.



Prize example of the baby-reading-LIFE picture came from Tobago, British West Indies, where a photographer snapped a native baby absorbed in the issue which had Rudolph Valentino on the cover. The cameraman's own title is *A Little Behind Life*.

Racial Consciousness - 1938

CRITICIZES "PORTRAIT OF HARLEM" IN GUIDEBOOK WRITTEN BY FEDERAL WRITERS PROJECT OF W. P. A.

By WILLIS N. HUGGINS, Ph. D.

"The New York Panorama" has been completed by the Federal Writers Project of the W. P. A. in New York and is now on sale. It is the New York section of the American Guide Series. It contains 500 pages of text, an index of 26 pages and 100 illustrations. It has no bibliography and makes no citations of individuals except the three supervisors of the project. A second volume will be issued later in the fall and may correct some of the ills of the first.

Of the 501½ pages given exclusively to descriptions of the races in New York City, 19 pages (pages 132-151) are devoted to the "Portrait," or, to put it another way, we find that of the 24 inches of space so devoted to the races roughly 100 are given to the "Portrait of Harlem." Thus Harlem has one-third of the pages and two-fifths of the inches. It is the only section in New York that has an exclusive chapter all by itself.

In other words the 100 inches given to Harlem are five times the amount given to the Irish, four times that of the Italians or Spanish, three and a half times that of the Germans and two and a half times of the Jews. Though Italians and Jews make up 2,000,000 of New York's people yet the less than half million New York blacks have 40 inches more space than that of the Jews and Italians combined. One wonders why such generosity to Harlem?

The answer may be that Harlem is "so bad off" that more space is needed to tell the story. It may be that black folks are so little known in any normal way that charity tipped the scales in their behalf or sought to temper the wind to the shorn lamb. With such liberal allowance of space it is interesting to note what was done with it?

What Is The "Portrait"?

First of all it is, in effect the last efforescence of that literary "fox-fire" (igneus fatus) which Alain Locke turned up when he stumbled into his Harlem Literary Renaissance a few years ago. The fifty Harlem writers on "The Project", instead of striving for co-ordinated presentation of their subject, apparently leaned too heavily upon Black Mannattan, Home to Harlem and that odious volume of Carl Van Vechten. Hence their work is incoherent, rambling in arrangement and too skimpy in dealing with the sounder phases of Harlem life. It is devoted chiefly to the stage to jazz, swing, the prize ring and sports. The following classified analysis are in point:

1. No pictures of any Harlem scenes are used.

2. Such meritorious women as Mrs M. C. Lawton of Brooklyn. Mesdames Saunders and Alexander of the Y. W. C. A., Mmes. C. J. Walker and Sara Spencer Washington are not even mentioned whereas Joe Baker, who never was a part of Harlem life is lauded. Even Shirley Temple draws a line.

3. Neither Chief Williams of the Fire Department nor Lieutenant Battle of the Police Department are mentioned.

4. Among the Harlemites high up in city, state and federal services, no mention is made of Chas. W. Anderson, Jas. D. Carr, Louis T. Wright, Ferdinand Morton, E. A. Johnson or United States Minister Lester Walton. Yet Will Rogers is pegged.

5. In the field of education, Prof. Chas. L. Reason, John Peterson, William L. Bulkley, Gertrude Ayer, Dorothy Hendrickson and Elizabeth Frazier are omitted while Ella Fitzgerald and Maxine Sullivan receive the accolade. Their black teachers in New York are lumped together with barbers, bartenders, laundresses and day workers. Not even Max Yergan is listed as a member of the staff at City College.

The Press Ignored

6. Here was a golden opportunity to tab the power of our press. Yet The New York Age and the Amsterdam News were passed up with bare mention of their names with little or nothing of their history or policy. Nor is any hint given of the tremendous influence which the Defender, Courier, Afro-American or Journal and Guide exert on the life of Harlem. Even T. Thomas Fortune, veteran Old Guard in newspaperdom, was neglected. Nor did the old Messenger Magazine get to the first base. Our Press must not be ignored at any time.

7. Cultists and fanatics hold the "Portrait" in religion but no mention of sounder religious leaders such as A. C. Powell, Sr., C. T. Walker, Wm. H. Brooks, King, Imes or Tobias.

8. Altho the entire book exalts labor to a commanding position the "Portrait" presents no forthright challenge for more employment opportunities and better wages for Harlem.

9. The Harlem writers show their "left" leanings by undue praise of the National Negro Congress. They forgot, however to state that the "Congress" is shot through their Communism. Or that it is managed by men who think they are on their way to "communize" the American or even the Harlem blacks.

10. There may be times, in some instances, for the use of such terms as "Sugar Hill", or "Strivers Row" or "Black Hitler". But there is grave doubt that such terms should have appeared in a government sponsored publication of this nature. "Sufi" was no Hitler. He simply taught Harlem how to use the picket line and the boycott for economic betterment. The Jews who created the term, use the boycott and picket line themselves. They know that Sufi was no Hitler.

11. There are some businesses in Harlem worthy of mention. For example, the Antillean Holding Company, the Walker Real Estate Company and commendable starts in men's and women's clothing shops.

Finally it may be that the disjointed outline of Harlem as given in the Panorama is the true "Portrait". Harlem may be that way. A too realistic a presentation may not be advisable. But when we have an opportunity backed by the federal government, we should at least put our best foot forward. Of course what Harlem really needs, for its own special consumption, is a critical over-hauling. But this is another story.

The main question is whether the tax-payers have paid too dearly for a "Portrait" painted by 50 "artists" over a period of months, which an ordinary high school boy could turn out in three weeks.

LIFE'S PICTURES

We congratulate LIFE, the picture magazine, on its 12 page photographic essay on the Negro in the United States.

Knowing America as we do, we appreciate the courage required for the editors of a popular magazine to treat this subject in other than a quasi-humorous manner, and we hail it as the beginning of a new and welcome trend.

The Negro is a sort of national skeleton-in-the closet which our white fellow citizens are loath to examine fairly in the full light of day because the majority of them have such a bad conscience.

There can be no great quarrel with the selection of photographs or the accompanying text, but we do feel that a better selection could have been made, at least a more truly representative one, if the editors had more competent advice than they did have.

We see here nothing of the Negro in industry; in steel in coal, in automobiles, in transportation, in construction, in shipping.

There is no mention of the rapidly growing number of technicians: engineers, metallurgists, chemists, etc., while churchmen, fraternalists, able historians, economists, journalists and publishers are conspicuous by their absence. One can with justice take exception to at least three of the selections of 20 distinguished Negroes.

While we are pleased to see some of our white contemporaries doing what Negro newspapers and magazines have been doing for 50 years or more, we suggest that they employ more qualified Negro advisers in the future.

It is obviously ridiculous to say that "Ten years ago there was only one noticeable kind of Negro society. This was a black cafe society. The decadent saloon and cabaret group skirting the borders of the underworld has never been representative of the best Negro society nor admitted to it. Nor is the Negro press "affiliated with sensationalism" to any greater extent than any other popular newspapers in this country. Mr. Paul Williams is not a "successful Negro artist" but one of a number of distinguished Negro architects of whom we might mention Alexander of Des Moines and Tandy of New York.

Perhaps the sharpest criticism that might be made of the text is the implication throughout that colored people constitute a civilization apart, and the aparent irritation

with the fact that their lives and activities are exactly like those of white Americans.

This is another phase of the jim crow point of view. Colored people are not apart FROM but a part OF American society. They act and think as Americans; as an integral part of the civilization which they have helped shape. This, of course, does not conform with the dominant Ku Klux philosophy of bi-racialism designed to keep colored citizens socially and economically inferior, and which explains the constant emphasis on the separateness of race. No wonder that their life should be like that of other Americans.

This LIFE feature will win wider acclaim than did the SURVEY GRAPHIC'S or the excellent EBONY AND TOPAZ: COLLECTANEA of a decade ago or the recent Diamond Jubilee number of THE CRISIS (although each was more valuable as a document of progress) because LIFE is a more popular magazine with wider circulation, reaching a large cross section of the American public, which needs to know more about us.

Life Went to Town

LIFE MAGAZINE "WENT TO TOWN" LAST WEEK with its excellent story about the American Negro Never in the history of popular journalism has the United States' great minority group, the Negro, been portrayed anywhere near as favorably as Life did in its twelve page spread.

Life lifted the colored race out of the traditional conception in which it is always intentionally and unintentionally held by the average white person. It showed the better side of the race. Not only was Life's spread genuine but it was also courageous. When it is recalled that lots of prejudiced people in this country froth at the mouth whenever any publication says anything good about the Negro, Life must be placed in a class by itself for having done so. After all, Life's existence depends on circulation and ads; and these excuses are invariably given by publications for their failure to portray the Negro as anything but a razor wielder, a crapshooter and a watermelon eater.

It is hoped that other publications, particularly the popular ones, will take a leaf from Life and liberalize their pages relative to the Negro. It's past due. The good that would result to both black and white Americans, who, through the printed word and pictures would understand one another better, is immeasureable.

'Life' Tells Story of the Negro in Pictures

NEW YORK, Oct. 6—Twelve full pages of the October 3 issue of "Life" magazine contain an essay in pictures on the Negro in the United States. The pictures give a birds-eye view of the Negro's development in politics, economics, art, literature, social life, education, and sports.

The panorama includes pictures of the new buildings on several Negro university campuses, a full-page photo of Augusta Savage, showing the sculptor working on a figure to be shown at the New York World's Fair; and more than a score of pictures of Negro leaders from Frederick Douglass to Walter White. According to observers the publication of so large a number of pictures of Negroes by a national picture magazine, represents a new trend in this field.

12 Pages Of Pictures Of Negroes In Life Magazine

Twelve full pages of the October 3 issue of Life magazine contain an essay in pictures on the Negro in the United States. The pictures give a birds-eye view of the Negro's development in politics, economics, art, literature, social life, education and sports.

The panorama includes pictures of the new buildings on several Negro university campuses, a full-page photo of Augusta Savage, showing the sculptor working on a figure to be shown at the New York World Fair; and more than a score of pictures of Negro leaders.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library, Nashville, Tennessee.

Who was the first Negro delegate to attend a National Democratic Convention? When?

Ans.—According to a very reliable report, the first Negro delegate to attend a National Democratic Convention was P. A. Collins from the twenty-first district of New York City, 1924. Mr. Collins was the alternate and because the delegate (white) was absent Mr. Collins became the delegate.

How many Negro delegates and alternates attend the last National Democratic Convention?

Ans.—At the 1936 National Democratic Convention there were thirty Negro delegates and alternates.

Where can I find information about Negro slavery in Kentucky?

Ans.—Our Negro Collection at Fisk contains more than a thousand books on the Old South, and much of this material has to do with slavery in Kentucky and other bordering states. Some of the titles of the materials relative to your work are: McDougle: "Slavery in Kentucky, 1792-1865;" Hendrick: "Social and Economic Aspects of Slavery in the Transmontane (West Virginia, Kentucky and Tennessee) Prior to 1850;" and Martin: "The Anti-Slavery Movement in Kentucky, Prior to 1850." I shall expect you to visit us in the Negro Collection soon.

Who is Dantes Bellegarde?

Ans.—Dantes Bellegarde is one of Haiti's most outstanding scholars and diplomats. He was minister to France, and for four sessions was the Haitian delegate at the League of Nations. He became a very conspicuous diplomat at this international center. He also served as minister from Haiti to the United States. Recently he has written much on Haitian affairs.

LISTEN TO THIS

By Hobart T. Mitchell

An introduction to Sociology by Walter G. Beach, published 1925, on page 135, states about the Negro: Sixty years ago he was a slave. He owned no property; ninety-five per cent were penniless field hands." He was illiterate and without education.

In 1833, Solomon, a free Negro, well known by men of all classes in Macon, Georgia, kept a grocery store, and had more credit than any other merchant in town. Owned a number of slaves and $20,000 worth of property.

In Virginia, free Negroes were required to pay a poll tax of $1.50 in 1813 and $2.50 in 1815. In 1814, 5,547 free Negroes paid $8,322 in taxes and in 1863 they paid $43,065.22 in poll taxes.

Negroes in Baltimore paid $500 in school taxes in 1860 but could not attend the public schools.

In Philadelphia Negroes had taxable property worth $350,000 in 1832, $359,626 in 1837, and $400,000 in 1847.

In Cincinnati, in 1840, Negroes had acquired $228,000 worth of property. One Negro had $6,000.

George Bentley, a Negro preacher, was preaching in a white church in Giles, Tenn., in 1859.

Kentucky had the greatest number of Negro troops (23,703) in the Civil War.

In 1513 thirty Negroes assisted Balboa in building the first ships made on the Pacific coast.

A Negro owned 200 slaves in South Carolina in 1857.

Roland Hayes, a great Negro singer, was ready only for the sixth grade when he was nineteen years of age.

Paul Robeson, actor, chosen by Walter Camp in 1918 for the "All-American Team". In his first year in college he received seven A's and one B and in his Junior year he won the Phi Beta Kappa key.

Frederick Douglass, born a slave at Tuckohoe, near Easton, Maryland, Feb., 1817, died Feb. 2, 1895, was the first Negro to ride on a battleship as the guest of the United States Navy.

The Eighth Regiment of Chicago the Black Devils, probably made the last capture in the World's War. The morning of November 11, at 11:10 a. m. they captured a German army train of fifty wagons

October 16, 1859, John Brown with nineteen assistants, five of whom were Negroes, captured the arsenal at Harper's Ferry.

Two institutions for higher education of the Negro were established before the Civil War, Lincoln University in Pennsylvania (1854) and Wilberforce in Ohio (1856).

Norbert Rillieux, Negro in Louisiana, patented (Dec. 10, 1846) an evaporating pan by which the refining of sugar was revolutionized.

"American Business" Magazine Answers Nickerson Letter

Purpose Of Artical Was To Bring Up Subject For Discussion.. So Says Editor Of Publication

LOS ANGELES, Cal.—(A N P)—As a result of the stand taken by William Nickerson, Jr., president and manager of the Golden State Life Insurance company in regard to the recent article in "American Business" entitled, "Negroes in Offices," he this week received a letter from the editor of the magazine, Eugene Whitemore, attempting to justify the article.

The reply was as follows: "Our purpose in writing the article, 'Negroes in Offices,' was to bring the subject up for discussion. In our October issue which you will receive about the time you receive this letter, you will find a letter outlining views similar to those expressed by you."

Because of Nickerson's interest in the "white collar job' fight for Negroes he considered the article damaging to the progress of the young Negro in the business world. The attention of leading business men over the country was called to this article, and they lent their cooperation to the fight, deluging the publishers' office with letters of protest.

Among those writing the Dartnell Publications, Inc., publishers of the magazine were: Baxter S. Scruggs, executive secretary of the Los Angeles YMCA; P. M. H. Savory, chairman of the board of the Victory Mutual Life Insurance company; and C. C. Spaulding president of the North Carolina Mutual Life Insurance company The Amsterdam News carried an editorial about the article.

A portion of Scruggs' letter reads as follows: "Unfortunately, American business, which your publication portrays, has been too largely responsible for the creation of society that makes 'pressure groups' necessary for economic survival One of the surest signs that democracy is crumbling is the need

er pressure groups in America Labor has its pressure groups and so does business and veterans Catholics, Jews, Fascists, Communists, and many others having little and big misgivings about the essentials of American democracy If minorities must live in such a social setting of pressure tension then we note with pleasing satisfaction a new hope for 'white-collared' workers—as the Negro pressure groups acquire political importance under the new order of things."

ARTICLE IS 'EXPLAINED' BY EDITOR

LOS ANGELES, Oct. 27—(ANP)—As a result of the stand taken by William Nickerson, Jr., president and manager of the Golden State Life Insurance company, in regard to the recent article in "American Business" entitled, "Negroes in Offices," he this week received a letter from the editor of the magazine, Eugene Whitemore, attempting to justify the article.

The reply was as follows: "Our purpose in writing the article, "Negroes in Offices," was to bring the subject up for discussion. In our October issue which you will receive about the time you receive this letter, you will find a letter outlining views similar to those expressed by you."

Because of Nickerson's interest in the "white collar job" fight for Negroes he considered the article damaging to the progress of the young Negro in the business world. The attention of leading business men over the country was called to this article, and they lent their cooperation to the fight, deluging the publishers' office with letters of protest.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library, Nashville, Tennessee.

Please tell me who wrote the poem containing these lines: "I used at first to hope, but hope is past and gone; and now without a ray, My cheerless life drag on."

Ans.—These lines are taken from Paul Laurence Dunbar's little poem, 'Worn Out.'

What was the first novel written by a Negro woman?

Ans.—"There is Confusion," by Jessie R. Faucet.

Who are the twelve Negro Americans discussed in Mary Jenness' book, "Twelve Negro Americans?"

Ans.—In "Twelve Negro Americans" by Mary Jenness, short biographies of the following Negroes are given: Thomas Monroe Campbell, Matilda Moseley Booker, William Lloyd Imes, Lillian S. Proctor, Lewis E. Anthony, Mary E. Branch, Laurence Clifton Jones, Martin L. Harvey, Juanita E. Jackson, Esther Brown, Howard Thurman, and Juliette Derricotte.

Please send me the address of the publishers of "Who's Who in Colored America."

Ans.—Thomas Yenser, Editor and Publisher. 2317 Newkirk Avenue, Brooklyn, New York.

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library Nashville, Tennessee.

Who was Benjamin Singleton?

Ans.—Benjamin ("Pap") Singleton was a Tennessean who induced many Negroes to migrate to Kansas in 869. It is said that he founded two colonies with a total of 7,432 Negroes rom Tennessee. With Henry Adams f Louisiana, "Pap" Singleton circulated much information about the ntolerable oppression of the Negro n the South and of the opportunities n the West. This unusual movement of the Negroes threatened the South with economic ruin, and is one of the noted examples of Negro migration in history.

When and where was the horrible massacre known as Nat Turner's Insurrection executed?

Ans.—On Monday, August 22, 1831 on the plantation of Joseph Travis Cross Keys, Southampton County in Southeastern Virginia.

What schools offiliated in forming Dillard University in New Orleans?

Ans.—Straight College, New Orleans University and the Flint-Goodridge Nurse Training School constitute Dillard University.

What play will the WPA Federa Theatre Project present in Harlem his season?

Ans.—George Bernard Shaw's "Androcles and the Lion" will be the hirteenth presentation of the WPA Federal Theatre Project when it opens its fourth consecutive season n Harlem this year. The play will have a cast of more than one hundred fifty Negro actors including Jack Carter, Edna Thomas, and Daniel Haynes.

HIGH-HAT 'DEGREE' MEN ARE FLAYED

Prof. Blayton Says Educated Negroes Must Not Divorce Themselves From Masses.

ALSO SAYS BUSINESS MEN MUST BE TRAINED

CHATTANOOGA, Tenn., Dec. 8—(Special) — Prof. J. B. Blayton of Atlanta University, who is vice-president of the Citizens' Trust Company, of that city, and president of the Atlanta Negro Chamber of Commerce, told an audience at the People's Forum held in the courthouse Tuesday night, that "the position of the Negro in America with respect to the neighborhood that surrounds him must be taken into account in any attempt to lay down a formula for his economic behavior, whether he likes it or not, for he must take his place side by side with other groups in the economic and industrial world."

The speaker told of the progress that has been made by Negro organizations in Atlanta through the sponsoring of educational programs, day nurseries, Boy Scout organizations, and like activities.

Prof. Blayton, declaring that the Negro is a minority group in this country, said that as such, he must use a "minority technique."

There must be insistence, he stated, on remaining a part and parcel of the community and its life, clinging to the culture pattern of the nation as a whole, and resisting any attempt to follow a culture pattern which might be suggested by those who would prefer social, cultural and economic regimentation of the Negro throughout the nation.

SAYS BUSINESS MEN MUST BE TRAINED

Developing the subject of his address, "A Platform for the Future of the Negro in Business in America," Prof. Blayton said: "The Negro business man of the future must be adequately trained in all those skills which touch his enterprise in any way.

In order to insure this training, there have been established departments of economics and business administration in many of the leading institutions of higher learning for Negroes thruout the country.

High schools also have been the need of training of this type and have included in their courses of study branches touching this field.

SAYS LEADERS MUST NOT DIVORCE SELVES

"That part that forum groups, civic groups and churches can play in the propaganda department of this plan cannot be over-emphasized. Educated Negroes must not divorce themselves from the masses of their race, but instead, should strive to court their support lift them, and help to prepare them for progress [illegible] channels as well as in the cultivation of good citizenship.

"'Minority technique' was defined by the speaker as being nothing more nor less than "the commonsense of knowing that 'he stoops to conquer' and that when a man, a group of men or a client are in the superior position, it is well to recognize that position."

Negro History

A COINCIDENCE

The three most important events in the history of American slavery all occurred on the same date. April 14, 1775—First movement to free American slaves began in Philadelphia, as Quakers organized the first anti-slavery society with Benjamin Franklin as president.

April 14, 1861—The American flag was hauled down from Fort Sumter in Charleston, S. C., harbor as the War Between the States over slavery began. April 14, 1865—Abraham Lincoln, 16, emancipator of the slaves, was fatally shot in the back of the head in Ford's Theatre, Washington, at 10:30 p.m.

OWN 31,000 MILES

Negroes in the United Sttes in 1936 owned some 20,000,000 acres of land or 31,000 square miles

FIRST MEMBER

The first Negro to be elected member of Phi Beta Kappa fraternity was Edward A. Bouchet, 1874, Yale University.

CHRIST'S WOOLY HAIR

If the prophecy of Daniel is true, Christ, when he left this earth, had wooly hair.

After inspecting the carillon at Croydon, England, for the Tower of the Sun on Treasure Island, San Francisco Bay site of the 1939 Golden Gate International Exposition, M. Lefevere, noted carillonneur, declared the bells perfect in

[illegible] STARTED IN 1910

In November, 1910, the official organ of the National Association for the Advancement of Colored People, was first published. In 1911 the Association published its first pamphlet against lynching and held its first large meeting of protest.

ORIGINAL BLACK BELT

The black belt was originally a fertile strip of black soil. The Black Belt of today is that part of a city where most of the colored population reside.

VOTED IN 1783

Free Negroes in Maryland had a right to vote down to 1783. A law was passed in Virginia in 1723 that hey were not allowed to vote.

LAW EXPERT

Jethro, the Ethiopian, father in law of Moses, who was the author who first employed that, which is today, our judicial system. (Quote from the Bible) And Moses' father-in-law said unto him, The thing that thou doest is not good. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God. And thou shall teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

A total of 61,607 visitors have previewed Treasure Island on San Francisco Bay during the few months the site of the Golden Gate International Exposition has been open to the public.

Many famed muralists are decorating the courts and exhibit palaces at the 1939 Golden Gate International Exposition.

Racial Consciousness-1938.

WINGS OVER JORDAN

By Dr. Kelly Miller

"Wings Over Jordan" is the title of a Sunday morning broadcast of jubilee melodies originated by Rev. Suttle, a Negro Baptist clergyman of Cleveland, Ohio, and maintained by the Columbia Broadcasting Company for the Negroes of America.

My only knowledge of Dr. Suttle is derived from his relation to this broadcast. I am thoroughly convinced, however, that he is a man of sound intelligence, deep-seated piety and of earnest consecration and devotion to the welfare of his race. His conduct of the Sunday morning program is characterized by a reverent and devout spirit which is deeper than the requirement of a broadcast program. One must also admire his resourcefulness in devising such a spiritual enterprise as well as his persuasiveness in inducing the Columbia Broadcasting System to support and maintain it, and the executive aptness with which he directs the proceedings.

The radio is being universally utilized as a Sunday morning medium of worship before the regular church services begin later on. The air is made resonant with the radio matinee proclaiming, "Lord, in the Morning Thou Shalt Hear My Voice Ascending High." Had the Psalmist been acquainted with the mysteries of modern science he doubtless would have added another instrument to his orchestra, and we would have been called upon to include the radio as an instrument of praise along with the sound of the trumpet, the psalter and the harp, the timbrel and dance, the stringed instruments, and the loud sounding cymbals and high sounding cymbals.

We are thus reminded of the original broadcast by the Angelic Choir announcing upon the happy air, "Peace on Earth; Good Will Among Men."

Of all the Sunday morning broadcasts which bombard the throne of Heaven, none are more intense with spiritual meaning and power than those conveyed in the jubilee melodies which sprung out of the souls of unsophisticated black folk. Of the numerous jubilee broadcasts none are more spiritually reverent or appealing than "Wings Over Jordan," sponsored by Dr. Suttle.

The announcer of this broadcast states each Sunday morning that it is maintained by the Columbia Broadcasting System for the Negroes of America. A friend of mine, who has always been on the alert against racial discrimination, remarked, "Why to the Negroes of America?" I have no doubt that there are ten whites to every Negro listener to "Wings Over Jordan." The spirituals sprang spontaneously from the Negro soul exposed to the peculiar environment of American slavery. They did not originate in Africa nor yet in Latin America, where the Negro has had longer exposure to slavery under the Spanish regime than in the United States. Just why the peculiar circumstances and situation of slave contact with the Anglo-Saxon race evoked this peculiar plaintive, lugubrious, moanful melody would furnish an engaging them for an ambitious candidate for the Doctorate. These spirituals furnish the chief contribution which the Negro race in the New World has yet made to the general culture of the human spirit. Like all genuine spiritual utterances, these spirituals are expressed in the first person, singular number; "When I Went Down in the Valley to Pray," "Nobody Knows the Trouble I See."

There is no assignable personal authorship, they are a social product. Some unknown Negro, with voice a little louder than the rest, caught the refrain and gave it vogue. Some white eaves-dropper over-heard these plaintive melodies and made them a part of the musical repertoire of the nation. They now contribute an essential part to the musical terature of the world. These spirituals come directly from the heart of the Negro and appeal directly to the heart of mankind.

They have a special mission and meaning to the would-be sophisticated Negro of this day and generation and discover him to himself, reminding him that the chief contribution of his race to the culture of the world may not spring from the head, but from the heart. Nothing yet written in America surpasses in spiritual and lyric appeal "Swing Low, Sweet Chariot," or "Steal Away to Jesus."

The Negro intelligentsia, ambitious to reveal to his white competitors an abstract scientific and philanthropic disquisition, was at one time disposed to spurn the jubilee melodies because of their lowly origin. I can distinctly remember when the choir of a great Negro University disdained jubilee melodies in its musical repetoire. Shakespeare somewhere tells of the toad ashamed of the jewel in his head. But the white race evinced the disposition to take these melodies up where the Negro leaves off, till today the jublilee melodies hold an important place in their spiritual ritual.

Negro voices alone can render these spirituals with their original intent and meaning. Jubilee Singers are universally endowed by white sponsors to delight and uplift the soul of white listeners.

I want to urge my readers to tune in to the Columbia Broadcast at nine o'clock on each Sunday morning to hear "Wings Over Jordan." Nowhere can the half hour be more profitably devoted to the worship of God in purity of spirit and the beauty of holiness.

White Woman Tells Of Urge To Prepare Negro Textbooks For Black Children of U. S.

Black Should be Proud of Their Heritage to Become Vital Part of American Life

Sanford Praises Contribution

LANGSTON, Okla.—"If I make a million dollars or fifty dollars as a result of this project, I shall give half of it to the cause of Negro education," declared Mrs. Emma Aiken of Drumright in a recent address before students and teachers of Langston University. The "project" to which she referred is the publication, by the Harlow Publishing Company, of a series of readers for the elementary grades written by Mrs. Aiwen especially for Negro children and designated as the Negro American series.

In discussing the situation which led up to her decision to write books specially adapted to the interests of Negro children, Mrs. Aiken, who is supervisor of elementary schools in the city of Drumright, said, "Every time I visited the Dunbar school for Negro children I was puzzled and distressed to find that there was no reading material available that touched vitally the lives of those children. They were reading books that had been written expressly for the edification and encouragement of white children. There was nothing in their readers calculated to make them feel proud of their heritage, or to indicate that they are a vital part of American life.

"I searched far and near for books that would tell stories of happy, healthy Negro children working and playing together in interesting, normal situations. I sought books that would tell of Negro men and women who had achieved success in worthwhile activities. But I could find no such books within the reading vocabularies of primary and elementary grade children. Finally, I decided to help the children under my supervision make stores about themselves and their experiences."

Mrs. Aiken gave a great deal of credit for the success of her undertaking to Professor and Mrs. Joe S. Johnson of the Dunbar school. It was through their interest and understanding that the author was able to understand something of the hopes, dreams, ideals, and ambitions of the Negro race.

Although Mrs. Aiken had much difficulty in finding a publishing company willing to take a chance on the success of her venture, the first edition of 1000 copies has already been exhausted in less than two months after publication.

The unassuming author made a favorable impression upon the Langston audience. Many persons present confessed that it was the frankest and most sincere discussion of certain angles of race relations in America that anyone could hope to hear from the lips of a Southern white woman.

President J. W. Sanford commented, "Mrs. Aiken's contribution is pointed in the right direction. Until the true history and cultural achievements of the Negro are included in all American textbooks for children of both races to study, the Negro has a right to use supplementary texts that will tell the true story of the race."

Nick Aaron Ford, professor of Negro literature at Langston, is of the opinion that Mrs. Aiken's admirable effort is a "challenge to the talented Negroes of Oklahoma and America to help produce the textbooks for American children so that the race will be favorably represented therein."

Hoodlumism

A CAR FULL OF white fight fans came over the 145th street bridge from the Yankee Stadium last Wednesday night and headed down Lenox avenue. Before their chauffeur could make a complete turn into the avenue, seven Harlemites leaped onto the car and proceeded to taunt the occupants all the way to 110th street. And as two of the "celebrating" Harlemites hopped off of the car they spat into the faces of two of its passengers!

This was only one instance of unbridled hoodlumism in Harlem on the part of some Negroes immediately after Joe Louis had knocked out Schmeling last Wednesday night. Other misdeeds, even more cowardly and provoking, were perpetrated against white persons who happened to pass through Harlem after the fight. And the sum total of such hoodlumism is a black eye to all of the citizens of Harlem, decent as well as lawless.

Ever since the so-called Harlem riot of March 19, 1935, a large number of Negroes in this section of the city have assumed the attitude that Harlem is a place where they can pillage property and intimidate and insult both black and white citizens at will. So serious has the problem of hoodlumism become here that business has been driven away.

Especially is this true in the case of the amusement business. Before the outbreak of 1935, hundreds of Negroes were kept in good paying jobs by whites who came from downtown and spent their money in Harlem's places of amusement. A wholesome contact existed between the two races . . . a contact that did both some good. Now, unfortunately, a number of Harlem amusement places have been forced to close or curtail their operations because of an almost complete falling off of downtown trade. And this can be attributed mainly to unbridled hoodlumism in Harlem.

Certainly it was high time to celebrate when the Brown Bomber more than redeemed himself against the Black Uhlan. It was not by any stretch of the imagination, however, time for the Negroes or any other racial group to have gone berserk and endangered both life and property by their outrageous antics.

Joe Louis has done much to promote goodwill between the two races in the last three years. He has, in fact, been an ambassador of good and a chaser of the blues from the entire American scene; for no sports events have arrested the attention of the nation anywhere near as much as the champion's fistic battles.

Unfortunately, a handful of Harlem hoodlums can dissipate practically overnight all of the good that Joe has done for his race by playing the fool as they did last Wednesday after the fight. Moreover, these hoodlums make it harder for Joe and other Negro athletes to reach the top by their insane capers.

Fortunately, American Negroes are generally law abiding and peaceful. Nevertheless, the entire race must suffer for the stupidity and lawlessness of a few. Therefore, it is primarily up to the responsible element in the race in New York and other cities to curb the display of racial hate and rascality on the part of the few. Only a coward would take advantage of another man in his own "home."

Racial Consciousness — 1938

The Negro's Spiritual Contribution

Journal and Guide 10-22-38 Norfolk, Va.

BY KELLY MILLER

DURING the past four hundred years since the African has been in contact with the European in the Western World, the culture of one race has had important reaction upon that of the other. The white man has imparted to the Negro his language, literature, industry, manners, habits, and customs, and in a word, his way of doing things. On the other hand, the Negro has exhibited to the white race an object lesson in meekness, humility, long suffering, and forgiveness of spirit which constitute the galaxy of the Christian virtues and graces.

The white man searches for God on the heights of knowledge, the Negro finds him in the depth of an humble and a contrite heart. This pliant soul-stuff of the Negro impresses the proud and haughty Anglo-Saxon as an amazing grace; but it exemplifies the Christ mind, "Unless ye become as a little child ye cannot enter the kingdom of God." Behold a race beset by every provocation to hatred, and yet without capacity to hate.

The spirituals which well up from the Negro's soul, like the trill from the throat of the bird, constitute his chief contribution to the culture of the human spirit. The ebullition of this blind, half-conscious poetry broke through the aperture of sound in advance of intellectual formulation. It springs from the heart of the Negro and appeals to the heart of mankind wherever its mission is wafted on the wings of song.

These soulful melodies, arising from the low grounds of sorrow, are racy of the soil from which they sprang. "Dixie," the musical inspiration of the Southern Confederacy, "The Swanee River," "My Old Kentucky Home," and "Carry Me Back to Ole Virginny," all of Negro motif, inspiration and genius, have made the southland ever dear to the memory and imagination.

SPIRITUAL KINSHIP

The Bible depicts the soul of the Hebrew race, as the spirituals that of the Negro, turned wrong-side out. The spiritual kinship of the Negro and the Hebrew grow out of similar viscissitudes, trials and tribulations through which both people have had to pass.

Marc Connelly could find no better medium through which to dramatize the story of Israel from Egyptian bondage to the Promised Land beyond the Jordan, than the pliant soul and plaintive voice of the Negro. Richard B. Harrison could impersonate the Jewish Jehovah without mockery, blasphemy or sacrilegion. The Negro translates the Hebrew scripture in his own vernacular and sings the songs of Zion with spiritual elation and joy.

The spirituals represent the Negro's soul in its serious mood, while rag-time and jazz depict it in the lighter vein of merriment and glee. Mobile Buck, is as instinctive an expression of the Negro's soul as "Swing Low Sweet Chariot," or "Steal Away to Jesus." In both of these ways the Negro has taught the nation a new song. The blues, a medium half way between jubilee and jazz, reveal a new musical mood of expressing the depressed human spirit in the mood of lament and melancholy after the manner of the murmur and moan of the turtle dove.

EMOTIONAL APPEAL

The visitors to the World's Fair at Chicago, go to the Planetarium and listen to the learned astronomer explaining the harmony of the universe by star charts and mathematical formula. But when the brain grew dizzy and bepuzzled, they turned to the Tuskegee choir as it burst forth in soul-melting melody: "Oh Lord What A Morning, When the Stars Began to Fall." Then the emotional appeal reveals the wonderment of God's handiwork which approach through the intellect had failed to awaken.

In truth and in deed, the emotions represent a greater contribution to human culture than the intellect. May these soulful melodies continue to waft their meaning and mission to mankind on "Wings Over Jordan."

The New Emancipation

Journal and Guide 10-22-38 Norfolk, Va.

EDITORS NOTE: The following is the text of an address delivered before the National Baptist Convention, Inc., in St. Louis, Mo. on September 8, by Dr. George Edmund Haynes, executive secretary, department of race relations of the Federal Council of the Churches of Christ in America.

By GEORGE EDMUND HAYNES, Ph. D.

WE ARE celebrating the 75th anniversary of the announcement of the conditions on which Negro slaves were declared forever free. That announcement opened a period of blessings that came to these bondsmen, their children and grandchildren. The first Emancipation Proclamation on January 1, 1863 liberated Negro slaves form chattel bondage. It freed their bodies from liability of sale, and their children from a like terror. It gave them freedom of movement.

They could then go from one plantation to another, or from one town to another without necessity of a pass or written permission from a master without fear of roving patrols that might capture and whip them. That Emancipation proclamation gave them freedom of assembly and worship where no white man need be present as had been the custom during preceding centuries. They no longer had to sing amid the cotton-fields by day "Steal Away to Jesus," as a signal for their gathering in the bushes at night when they wished to pour out their petitions to God for deliverance from their chains.

In some part of our land, especially a few of the northern states, emancipation means freedom to vote, and to a limited extent freedom of speech. For a time this right to vote was theirs almost everywhere. As the decades passed, however, the freedmen in the former slave states discovered that the rights and privileges of the franchise were through one device or another taken from them.

As the days of Reconstruction rolled by, the intimidation of Ku Klux Klans and the "red shirts" was followed by "grandfather clauses" and "understanding clauses" in state constitutions, by educational tests and poll tax requirements as devices to rob the freedmen and their children of the franchise rights and privileges which the Fourteenth and Fifteenth Amendments had guaranteed them.

PUBLIC SCHOOL FUNDS

Along with the loss of the franchise, freedom of assembly and freedom of speech were restricted. Public school funds were taken from black children to increase those for white. They discovered also that the Emancipation Proclamation did not give them economic freedom. They were landless and without capital. They had to bargain with their former masters who owned the land. They needed tools and work animals to farm the land, and food for themselves while they labored.

So they became sharecroppers and tenants on the cotton and tobacco plantations where once they had been slaves. Their present status in many plantation districts is a few steps in advance of their previous condition of servitude. They are serfs on the land without the obligation of their masters to feed and care for them. Gradually there came to be Negro jobs in industry and color bars devised by labor unions in the skilled trades and by other means in unskilled work to protect white men's jobs.

With these gains and losses out of the first Emancipation Proclamation the Negro people stand upon the threshold of the new world that is being born amid turmoil and pain, and face the future. They stretch forth their hands unto God and yearn for a second, a new emancipation.

What does this new emancipation require? In the first place, it requires more dependence upon themselves and their own efforts. If they long for larger freedom they must themselves struggle toward it. Liberty is an achievement, not a bequest. Again, Negro freedom requires full participation in agriculture. Full access to the land and the rewards of tilling it are essentials for emancipation from the serfdom of the share-cropper. It is true that the tractor, the gang-plow and the mechanical cotton picker are pushing thousands of white and Negro tenants out of cotton-farming. All the more must they have assurance of independence on farms of their own. The new emancipation calls for an equitable share for Negro tenant farmers in all the rehabilitation and land-settlement programs the Federal government is fostering for the underprivileged farmer.

The new emancipation calls for opportunities in industrial employment on equal terms with white workers. This requires fair play in securing and holding jobs; full rights of membership in all labor organizations. Negro workers require emancipation from decades of exploitation through lower wages, longer hours and unorganized unskilled employment into which color exclusion from better opportunities has crowded thousands of them. They call for the breaking of the barriers in organized labor of white fellow-employees. They hold that character, and not color, should be the passport to the ranks of labor.

The new emancipation should secure equal chance to work in all these public utilities, trade and commercial establishments where the purchasing power of Negroes is an important factor in making such industrial and commercial pursuits. Negroes are turning their faces toward the principles and ideals of consumers cooperation as a means of economic democracy. They want an equal voice in the control of business, money and credit, and a proportionate share of the profits and dividends that multiply from the purchases, savings and labors of wage-earners irrespective of race or color.

RIGHT OF FRANCHISE

The new emancipation requires that the franchise rights and privileges in every state, county and city—north, south, east and west—be open to all citizens, and that citizenship rights and privileges be based upon character and the power to meet its obligations. Freedom of speech where each may freely express his mind, will come with the new liberty. Freedom of assembly to congregate where and when they will with due regard

for similar rights and privileges of all other groups, large and small, will be achieved when the new circle of democracy becomes large enough in circumference to include all racial groups in our land.

Ignorance will be banished by the new emancipation. The increasing importance of public funds for Negro education makes it imperative that a fair share of the resources of the public treasury be guaranteed. Education of the masses of Negroes as well as whites is essential to the freedom of our democracy. Preparation for vocational efficiency is necessary for each citizen no matter what his race or color that he may carry his own weight in the work of the community and the nation

Governmental action has become necessary to protect the individual from the hazards and vicissitudes of modern life. Social and economic security through old-age assistance and insurance, thru unemployment compensation, and thru help for the blind, for dependent children, and for the sick and the crippled, is being assured by the state and federal governments. Race and color and previous condition of servitude have handicapped Negroes in their claims to these benefits.

NO SUPERIORITY OF RACE

The new emancipation requires release from the mental condition of the serf. The caste-slave complex must be eliminated from the minds of the whites as well as from the minds of the Negroes. There is no superiority that stems out of race and blood. Character and achievement are the only bases for superior classification. The minds of whites and blacks must be emanipated from the supersition of racial superiority and inferiority.

The new emancipation will include moral and spiritual freedom. It is emancipation from tension and conflict and mobs and riots into active friendly cooperation in pursuit of things of mutual interest. It will lift men and women of every race out of prejudice and suspicion, fear and hatred. It will turn them from dependence upon force and violence until they rest themselves on the inner powers of reasonableness, a sense of justice and a moral conscience. Emancipation will come through understanding our own racial group and other groups. It is emancipation into a free fellowship of men and women of all colors, of all races and of all creeds in the search for the true, the beautiful and the good of the Abundant Life.

TALKING TURKEY

By M. S. STUART

(In this Column "Amegro" Means American Negro)

DR. GLENN T. SETTLE - A LEADER

MEMPHIS, Tenn.—Leaders appear neither by artifice nor design. They happen; but after, by some unforeseen accident, an individual happens to be thrust upon the screen of public notice, such a person must be possessed of the resourcefulness and the talents to maintain himself continuously thereafter on that high pinnacle of leadership, and meet with becoming credit all the exacting tests such advanced position imposes. Otherwise, cast up on the crest of the accident which might be turned into the flood tide of his lasting fortune and fame, his notoriety will prove only meteoric and descend with a thud, to lie unnoticed and forgotten out on some barren, forlorn sage-brush common of oblivion.

* * * * * *

TIME MUST BE RIPE

Propitious times make leaders and perpetuate their names. Many a brilliant intellect "has bloomed to blush unseen and waste its" luminosity on "the desert air" of dull routine because the big moment which might have lead on to glory never did come.

Without the conditions and tempestous times of pre-emancipation days and the unsettled conditions and status immediately following emancipation, Frederick Douglass might have remained in obscurity. Had he been born one hundred years earlier or later the halo of fame around his great name might be greatly dimmed or entirely darkened.

It is not necessary to detract one whit from the greatness of his inherent ability. It just means that he might not have had the opportunity to use his talents in a spectacular way. A big game hunter might be armed with the finest lion killing gun ever invented; but if he could find only rabbits to shoot at, there would be for that gun, instead of the brilliant glare and glory of the footlights, only the dim flicker of the firefly.

* * * * * *

ACCIDENTAL BOOKER T.

By 1894 Fred Douglass was an old and feeble man; and his doctrine and the burning oratory had served a great purpose in effecting sentiment for the abolition of his people and obtaining for them at least theoretical citizeship. But by this time even Northern friends of the Negro were beginning to see that the Amegro's "paper" rights could not be enforced for his protection in the South against the public sentiment of Southern white people. It was clear that something else was necessary. Great were the arguments about the proper place to assign to the Amegro in the economic and social fabric of the nation.

By accident then there stepped on to this scene of domestic confusion the man who seemed to have the solution satisfactory to all factions ,except a few of the most radical of Negroes. At least his doctrine had a mighty fine sound to it. Southern whites swallowed it "hook, line and sinker." Said the great Washington: "Let the white people do the dainty work in the offices and high places; work that will not require them to soil their hands nor appear to descend from their planes of superiority; and leave the hard, heavy work for Amegroes. These," said he, "are two separate spheres of life which the two races can occupy without conflict." "Fine," said the white people: "just what we have been wanting—someone to say this for us better than we could." But the shrewd Washington had ... trick up his sleeve in this doctrine. He foresaw the coming of the great era of mechanical industry and wanted to have hundreds of thousands of his own people prepared and entrenched in it when it arrived i full force.

But it was not long before necessity pointed out to white leaders North and South that the great Tuskegean had chosen the better part of the bargain for his own people; that they, the whites, would also want to invade, even almost monopolize the field of industrial pursuits.

So, instead of compromising his own people into a definite phase of the nation's economy, he awoke white Americans as well as the world up to the fact that the true function of education is to prepare and to teach people how to work to earn their breads, and not to fit them only for the easy tasks of life. But neither his doctrine nor life did much to settle the old radical controversy of the right of any particular field of labor for each race. If his teachings had any effect at all on this question, it left colored people the worse off. It left them entirely at the mercy of the dominant race as to any opportunity to secure work in almost any field.

* * * * * *

THE PLIGHT OF MINORITIES NOW

It must now, however, be clear to all that his preachments of conciliation and good will were wise then; and would be very helpful now when dominant groups in Europe make no bones of demanding that minorities accept without questions their mandates; and when it is so easy for demagogues here in America to single us out for denunciation.

* * * * * *

IN HIS FOOTSTEPS

The words now about to be written were uttered under the inspiration of an impromptu address to a group of insurance agents in Cleveland, Ohio; but the calm, deliberate reflections permitted by a long train ride from that city back South have not given any cause for any change or modification in the sentiment expressed in them:

As amid our flouderings we cast about for another leader to take Dr. Washington's place, accidentally almost, Dr. Glenn T. Settle of Cleveland, Ohio, in an unexpectedly unique way appeared on the scene and is reaching the ear of the dominant people most effectively through his "Wings Over Jordan" program.

This program comes at the opportune time in national and international affairs. It gets on the air at a time of day each Sunday morning when the hearts of men and women are most susceptible to the effects of good will.

The silvery voice of Dr. Settle, the rare gems of oratory that flow with seductive smoothness from his eloquent lips, wrapped in the soft tissues of divine melodies wafted abroad by the nation's best choir, are making an appeal for us that will make new friends and rally our old ones to our defense in any new difficulties we may encounter.

Racial Consciousness-1938.

Calvin's Digest

"WHITE FAMILIES"

TO NEGROES who buy white papers in preference to their own, we wish to call attention to an ad appearing in the New York Times last Monday. The ad is six columns wide and 17½ inches deep, and is headed: "An Important Announcement to Advertisers and Advertising Agencies." The burden of the copy is: "How to get the most effective coverage of the Southeast," and there are listed 19 daily newspapers in the states of North Carolina, South Carolina, Florida, Alabama, Tennessee, and Louisiana. The ad says this is a $[illegible],000,000,000 market, and adds significantly, in heavy black type: "You can reach 1,314,626 Native-White Families (the real buying power of the southeast), by these 19 newspapers." A map is given of the southeastern area, and although Mississippi is on the map, there is no "spot" in that state. The nineteen papers named are the Miami Herald, Tampa Tribune, Jacksonville Times-Union, New Orleans Times-Picayune, Montgomery Advertiser, Savannah News-Press, Columbus Ledger Enquirer, Birmingham Age-Herald, Atlanta Constitution, Columbia State, Greenville News, Wilmington Star-News, Charlotte Observer, Asheville Citizen, Winston Salem Journal, Raleigh News and Observer, Knoxville Journal, Nashville Tenneesseean, and Memphis Commercial-Appeal.

We name the papers because, recently, we saw an editorial in a Southern Negro paper recommending that its readers support one of them, yet we know it to be a fact that the lot of Negro papers is made hard in several cities of the South by the dailies carrying what some people call "Jim-Crow columns." That means the white paper carries news of colored people (of a sort—never anything demanding civic rights) "for colored"—in many instances the papers with colored news do not go to whites—gets the circulation, which is counted in the ABC report, but turns around and sells the ENTIRE circulation to the Northern advertisers, but on the avowed basis of "reaching NATIVE WHITE families." We think this is a fraud, not only on the Negroes who buy these papers, but on the advertisers as well; it is just as much a fraud as the South electing Congressmen on the basis of TOTAL population, but only a FEW (mainly white) people voting. And those same people stand on the floor of Congress and berate the Negro, when they are supposed to represent him.

Every newspaper mentioned above is widely read by Negroes of the South. Suppose Negroes just transfer their support to their OWN papers, since these daily papers are advertising behind their back that they are good for "Native White" advertising only.

Comparison Encourages Us

Neither the cold figures of statistics nor the enthusiasm of oratory gives full understanding of what the Negro has accomplished in the United States. It is so much the nation's habit to deride its black citizens, that what they have not yet done, rather than what they have, is used to measure their worth. But a measuring stick is at hand, the Jews in Nazi Germany.

The two groups occupy similar situations, except that the one used to stand on equal footing, while the other has never, even though its citizen rights were guaranteed by constitutional amendments. Negroes cannot be glad that they have company in their misery. But they cannot help observing their fellow sufferers and see how they themselves compare.

Last week the Council representing all Jewish organizations told the German government that unless their burden was lightened, their population would be extinguished. Already their property was in process of confiscation and from their youth all hope was taken. The Negro's plight matches theirs exactly, except that he has never had their chance to accumulate property. Race prejudice has barred him from industry too completely for that.

Yet the Negro faces the future with shining face. Easier to identify than the Jew, and therefore more vulnerable to attack, nonetheless he has steadily gained higher levels in industry. He has kept on acquiring land though white caps and night riders dispossessed him. He has paid taxes, directly and indirectly when deprived of representation in a so-called democratic government.

If what the Negro has done against odds in making a living was on the battle field, the world would call it courage. And in addition he should be credited with a shrewd tactfulness that is unequalled in the annals of history. Only men of destiny survive such as they have endured in the United States. Death on the slave ship could not exterminate them, nor did the slave system unfit them for educated, cultured life. Today they make good in the business game though its every rule favors others.

Negroes have advanced and multiplied, enduring hardships which make the world cry out with sympathy when inflicted on the Jews in Germany. No tribute which can be paid the emancipated blacks, who were like children when first they entered into competitive life, higher than the cold facts about their accomplishments, now that they are seen in comparison with what others do similarly handicapped.

DISRESPECTFUL WHITE COLLECTORS

To their credit, we have homes where collectors and canvassers are not permitted. In the others the rule is general for the constant calling of collectors of all sorts, some gentlemanly and others otherwise. It is a pity that most of these collectors are white men, some of them displaying slight respect for our women. We have industrial and straight life insurance companies, conducted by our people, just as reliable and under the same restrictions as those of the white companies, with genteel and respectful collectors, yet so many of our people endure the disrespect and at times insults of a certain number of the other group. This week, it is alleged that a collector for a certain company insulted a young colored woman. This culminated an attempt to be familiar with her on a previous visit. This she resented. This stung him, and when he called during the week he tried to give vent to his spleen by acting as he did. The matter was justly reported to the manager with the request that he be not sent there any more. The familiarity of these collectors must be resented in every instance. The most effective way to do so is to insist upon having your own men to make collections. In no way would we attempt to discount a certain type of white collectors, who are courteous and demean themselves in a gentlemanly manner.

BETHUNE—MITCHELL

Within the past few weeks, our community had two distinguished colored visitors, one an educator and the other a Congressman. The educator displayed a desire to reach the people and lend inspiration; the Congressman acted disdainfully and remained in his shell. The educator has a broad outlook on life with a desire to do the most good for the people and in an unselfish manner. The Congressman has the "public be damned" attitude, with a lofty idea of his importance. This much is regretted. Since the time of emancipation we have had a number of Congressmen. They were respected and revered by the people, even De-Priest who demanded a fee for addresses he delivered, yet was sufficiently gracious to meet the people and never failed to give a hearty handshake when necessary. In this Congress we have one lone Congressman. While he was elected from a district in Illinois, yet all of our people look upon him as being their Congressman and anxious to shower honor upon him wherever he goes. This much he repells. Understanding his self-important attitude no attention was paid to him during the days of his sojourn here. If he was less selfish, his visit could have been the means of inspiration to our people. As a politician, it is a wonder how he is succeeding. If he holds himself aloft from the voters of his district, as he does elsewhere, he will soon be voted out and his memory will be written on the shifting sands. Congressman Mitchell can learn much from Mrs. Mary McLeod Bethune.

Historian Says 'United Race' Would Be Hindrance To Negro

Dr. Carter G. Woodson Points Out That Opposition Always Aids In Final Outcome

By CARTER G. WOODSON, Ph. D.,
Director, Association for the Study of Negro Life and History

The Negro race united as a solid phalanx moving toward its goal is an impossibility. We often complain that certain things cannot be accomplished because of the diverging interests and movements frittering away the energy of the race which shoudd be expended in attaining definite objectives. We shall never find a way out of our difficulties if we postpone the effort until our people manifest such unanimity. The great task of regeneration and reconstruction must be undertaken in the midst of conflicting forces as they now operate.

History does not show that any race as a whole has ever been united on anything. There is no race in America, Europe or Asia which is united on any great proposal. Not even when suffering from the same oppressor have any of these people been known to present a solid front to the enemy. The Jews are often referred to as a striking example of people standing together when under fire. A study of the inner life of the Hebrews, however, will show that their situation is everything else but that of a united people cooperating for their common good.

Change Necessary

In a sense it is well that such is their plight. It would never do for all the people to agree to go in the same direction. If they did, they might all be hopelessly lost if that course turned out to be wrong. And even if they started off in the right way, what is the proper goal today may not be expedient as the end to be sought on tomorrow. That people may be always on their guard and may check up on themselves from time to time there must be constructive opposition. The man who is always to the contrary notwithstanding may cause the progressive element much trouble, but he is at the same time a contributor to progress in that he compels the powers that be to give an accounting and justify their ways to the public.

Opposition Helpful

History shows that without such constructive opposition a nation or a race tends to go backward. A leader with a magnetic personality often comes to the front as a champion of a reform, and in the advancement of the cause develops such a following that he becomes recognized as a savior of his people. In the carrying out of his program, however, evil easily creeps into the administration, for wherever apparently all power is lodged in one party the managers become oblivious of the people to whom they are not immediately responsible as long as the large majority is so gullible. The best leaders under the circumstances, then, become the worst; and the regime degenerates into something so corruptible that the people have to rise up and overthrow it.

Honest Differences

Opposition, however, should be constructive. It should not be vicious. It should not grow out of personal differences. Opposition to a program for any people should develop among the people themselves. It should not be directed from without. Those outside of the race, persons who are not identified with it in its trials and struggles should not be permitted to set Negroes themselves one against the other. Such efforts are inspired not by constructive opposition but by agencies of destruction. One would be surprised if he took note of the large number of suggestions from our so-called friends who advise as to what we should not do but never indicate the course which we should pursue to rise to the level on which they stand.

Straight Thinking

Among the Negroes themselves there is very little constructive opposition for the simple reason that the Negroes as a rule do not think for themselves. Most of their adverse criticism of things is based on personal grounds; and if one examines carefully what they do from day to day in public life, he would get the impression that they have hired members of the other race to think for them. Of course, our friends are ever ready to prescribe what we should do and should not do. They thereby accomplish the double purpose of directing their own element along the path of progress while keeping the Negro standing blindfolded in the wilderness. Time solves the rest of the problem; and when a glimmer of light does come to the Negro, he wonders how it happened and casts about for some other Negro to blame.

Negro Not a "Race"

The lack of constructive opposition among the conflicting forces in the race is due to its heterogeneity. The so-called Negro race in America is no race at all. It is merely an aggregation of persons pushed aside by snobbish Americans who endeavor to debase them below the level of equality. When we go to a meeting of Negroes and find them almost at the point of a volcanic eruption over some trifle we should not leave in disgust because our people will not unite. They are everybody's people. Whites, Chinese, Japanese, Filipinos, and Indians, with only a little the infusion of African blood are all Negroes in the United States.

Poverty Factor

This untoward situation among these so-called Negroes obtains also because of the poverty of the race. As long as Negroes can be kept down as paupers they will never come into recognition as full-fledged citizens. The door of progress is closed where you would expect it to be thrown wide open. Those who have acquired the most education and should be qualified to bring their people a program of progress quickly fall by the wayside in becoming the hirelings of the oppressor. While in the pay of the tormentor of their people their lips are sealed forever against any complaint in their behalf unless the shoe happens to pinch on the wrong side. Remaining then in the dark, the race can have no vision and therefore must perish unless someone can find a new way.

Best Paid Do Least

Proof of this situation is everywhere evident among the Negro people. The highest salaried Negroes of the United States are those who do the least for their people and have the least contact with them. Yet these favorites have so much money to use for propaganda in behalf of what they represent that in spite of their disservice thoughtless persons of the race warmly support their program. The Negroes of the United States give more generously to agencies established to keep them in their place than they do to those organizations which are working hard in spite of their impecunious condition to clarify the vision of the race and bring it a program. As a rule the Negroes of the United States will contribute generously to anything that members of the other race will give a few thousand dollars to set up as the thing to rally around. In this way segregation has been maintained. The Negro has been excluded from the higher pursuits of labor, debased to the level of dependency and poverty, and deprived of the rights commonly conceded to human beings. The fault, however, lies mainly at the door of the Negro because he will not learn to think and do for himself.

Students Reading Biased Histories

Suggests Omitting 'Negro'

Charging that some of the history textbooks now in use in Boston schools are so warped that they even praise the depredations of the Ku Klux Klan, School Committeeman Joseph Lee, Jr., answered Governor Hurley's claims of "radicalism" in them this week.

The charges grew out of an address the governor had made in which he stated that "subversive" and "communistic" teachings were contained in some of the books in use in the commonwealth's schools.

Committeeman Lee responded shortly afterward with references to a careful study that had been made under his direction in which it was proven that in many of the books the only "subversive" teachings that could be found were, in his words, "that they praised the captains of the capitalists while ignoring the growth of labor." They did contain, however, he pointed out, "many instances of going so far as to praise the Ku Klux Klan" and its activities.

"The younger generation is left ignorant on phases of everyday life," Mr. Lee stated. "The school committee should instruct the superintendent to inform publishers that Boston, at least, would like a little less prejudiced treatment of historic facts."

Some of the objectionable items in the school histories on which Mr. Lee was not quoted, but which are believed to have been covered in several recent textbook investigations, include praise for the terrorism and violence that the defeated southern rebels used against the emancipated Negroes, references to the Negro governmental officials of the reconstruction period as inefficient, ignorant and sometimes vicious, and the failure to mention such contributions as the public school systems of the South which the Negro legislators contributed to the country for the first time.

Editor The New York Age:

Being a constant reader and student of the New York Age, may I request the paper to dispense with the word "Negro" in headlines and headings of articles on sports, crimes, business, politics or any action taken part in by a race member that may be considered news.

If this can be done, readers will naturally assume the article concerns a race man or woman unless designated "white." The leading papers of this country print their articles and we read them feeling we are reading about the opposite race unless we see the word "Negro" or "Colored" in the article. Being as colored as any man wants to be, my family and myself feel that reading a paper and not to see the word "Negro" a half-dozen times on a page would be far more pleasant.

Sincerely hoping that this suggestion will not conflict with any policy of the paper, I am,

Sincerely yours,
CHARLES WILLIAMS.
Lakewood, N. J.

Racial Consciousness - 1938

Ahoskie, N. C., Herald
February 3, 1938

Negro Leader Tells People Of His Race To Have High Ideals

Dr. Robert P. Daniel, President of Shaw University, Raleigh, Exhorts Negroes to Practice Christian Rules of Morality, in Address Sunday Night

Speaking at the Negro Baptist church at Ahoskie Sunday night, Dr. Robert P. Daniel, president of Shaw University, Negro Baptist school at Raleigh, told a church full of attentive listeners that for a better and more complete life they should fix their eyes on higher ideals and practice the Christian rules of morality.

Without use of a Biblical text, the Negro educator, who spoke with the fluency and diction of a scholar but on occasion reverted to the soft, familiar speech of the Negro on the streets and on the farm to carry home a point to his audience when he condemned loose moral practices among his people or exhorted them to raise themselves above economic dependency, gave the title, "What Are You Looking At," to his address.

Four things every youthful Negro should keep before him always, he said, and strive to attain were: first, a healthy body, which meant Christian living; second, to be financially independent through ability to earn a living and the knowledge of how to spend money; third, to be the head of a family, living in wholesome wedlock in the honorable and Christian custom; and, fourth, to be an upright Christian citizen, playing a part in the life of the community, owning a home, and being a tax paying and voting citizen.

He condemned the vices and loose moral relations of his race, pointing out that Negroes die faster and have shorter lives than whites, and declaring that drinking, late hours, and loose living would continue this record, and hinder the Negro in his fight to better his condition in life.

An education, he said, was what every Negro youth should seek, but declared that this education should be used to enable the Negro to make a better living and aid him on his way to financial independence. Pointing out that many old people among the Negroes are dependent upon their children today, a relic of the dependency of the Negro during slavery, he ridiculed the Negro youth of today who looked forward to the time when they too might be taken care of by their children. "Fix your eyes upon being financially independent; get an education and use it to earn a better living, for there is no value in going to school if you do not use what you learn; and after you have earned your money use some sense in how you spend it. Don't try to have everything that your white neighbor has, but have what you need and save something so that you will be independent. Don't be foolish and buy a second-hand dining-room suite on the installment plan—dollar-down and dollar-when-you-catch-me—just because the white woman whose home you live in has bought one," he said, "Learn to earn a living, demanding fair wages, and then use sense in how you spend your money. Be financially independent."

"Fix your eyes on being an upright Christian citizen," he admonished, "and being a citizen means having a part in the community, in the church, and the affairs of your government. Own your home, be a taxpayer, and take advantage of your right to vote. And when I say vote, I don't mean a rising vote of thanks to somebody who has given us something we have pleaded for, but I mean set your eyes on becoming a self-respecting citizen with the right to vote for men for office in your community who will do things for you because they want your vote at the polls," he said. Illustrating his point, the Negro educator recounted the political force exerted in the last municipal election in Raleigh by the Negro vote and how through its influence in Raleigh politics the Negro districts were receiving consideration they had not had before.

Dr. Daniels is a native of Virginia and received his doctor's degree from Columbia University. He is light brown in color. He was introduced to his audience Sunday night by J. A. Patterson, pastor of the local Negro Baptist church. Several Negro pastors from this section were present. Special music was rendered for the occasion by the choir of the church, a group that has appeared in recitals for several white organizations during the past two years.

A Christian Act?

PRESIDENT ROOSEVELT must be commended for his humanitarian move to rescue the oppressed Jews and other people in Europe from the maniacal acts of tyrants. All liberal-minded Americans are in full accord with this Christian and democratic plan of the President—it is the kind of spirit that causes one to pause and say, "Thank God. Humanity still has a chance in this crazy world!"

We wonder, however, how far Mr. Roosevelt will go with his humanitarian movement. Will he include all oppressed people and races in it—or is his plan for WHITES only? Above all, will the President of the United States now personally come to the aid of oppressed American Negroes, who are compelled to endure lynchings, disfranchisement, economic and civil discrimination and many more kinds of oppression at the hands of American tyrants?

When Ethiopia was ravished by the Italian hordes, efforts were made by many Negro Americans to get the President and Secretary of State Cordell Hull to help Ethiopian refugees come into this country. Not one word has been heard yet about this—in spite of the fact that Mussolini's son and hundreds of thousands of other Italians were blowing up defenseless Ethiopians with bombs from the sky and cannon from the earth. A nation begged for help and our government turned it down!

In the West Indies thousands of natives are forced to slave for Great Britain with little or no hope for better economic, political or social conditions. When Uriah Butler of Trinidad led a revolt against his hypocritical king last summer he was clapped into jail for his pains to free his people from modern British slavery. And what is true in the West Indies is even more so in England's other colored colonies: South Africa, India and Kenya Colony in central Africa. Black men the world over are still slaves of white men, because humanitarianism has yet to be intended for them! And what has the United States government done to help black people in other lands? Nothing.

What did the President do to help pass the anti-lynching bill? Nothing. For thirty-six days American bigots tied up this measure by filibustering in the Senate. Mr. Roosevelt was beseeched by both black and white citizens to say just one word publicly for it. Yet, he chose to keep his tongue in his cheek! Even if Mr. Roosevelt had advanced his current idea for some sort of a Congressional committee to look into the lynching evil while the bill was up for passage last winter it would have been better than his deathly silence. It would have at least indicated his feeling about the matter.

We are in full accord with our President's move to help oppressed foreigners. We believe that the democratic shores of America will welcome them. We believe that our democracy will benefit by their coming, in the long run. Meanwhile, we, as American citizens who have known no other country, demand of our government a better deal. Our loyalty, our ability, our intelligence have long since been proved. In so far as loyalty is concerned the same cannot be said for thousands of foreigners who are already in this country, and some doubt already exists concerning the loyalty of many of those who may enter under the aegis of the President.

Therefore, for Mr. Roosevelt's humanitarian movement to be a real one, he must accept the challenge to rescue black people at home and abroad from the heels of tyrants as well as white people. If he does he will then be putting democracy on the plane where it belongs—the plane of humanity, in spite of race, creed or color.

PICKENS PROTESTS "FUNNY" POST CARDS

NEW YORK (ANP) — "Funny picture post cards showing Negroes stealing watermelons or behaving in accepted comedy roles brought protests from William Pickens, N.A.A.C.P. branch director, to the big Kress and Woolworth companies in whose chain stores down South they are sold.

Mr. Pickens came across the offensive and insulting cards displayed in the Columbia, S. C., stores of both companies and immediately wrote to the New York headquarters of F. W. Woolworth and S. H. Kress, both of whom have a large Negro patronage throughout the nation.

Kress Co. Tells Pickens Stores Will Do Away With Offensive Post Cards

NEW YORK, May 13—(ANP)—Declaring it was not the org n zation's policy to offend any race or creed, S. H. Kress and Co., operators of chain stores, replied to William Pickens' protest over the sale of insulting post cards in the Columbia branch portraying Negroes as chicken and watermelon thieves.

The letter to Mr. Pickens follows:

"We thank you for calling this to our attention. Post cards of the comic type, which caricature many types of people, are almost invariably bought in assortments and our managers in buying such items locally do not pay any great attention to the selection. However, we will caution managers when buying this type of merchandise in the future to be more careful that they do not buy cards that might be considered offensive.

"We will also try to locate the suppliers and call this to their attention to see that no such cards are permitted to get into our stores. If such items were bought through this office it would be very simple to take action to prevent such occurrences.

"We are writing our Columbia store to locate the suppliers and call this to their attention to see that no such cards are permitted to get into our stores."

Athough Mr. Pickens protested also to Woolworth which sold similar cards in its Columbia store, the latter company has not yet replied

Colored Children

Sirs:

In the issue of TIME, April 18 under "Business in Bronzeville," in which my picture occurred, there occurred the use of a phrase that TIME so often uses in connection with articles concerning Colored children namely, "pickaninnies." This word is very objectionable to us as a Race and has been quite embarrassing to me inasmuch as many of our customers and friends have the mistaken idea that I either wrote or dictated the statement as usual he [Joe Louis] was surrounded by admiring pickaninnies and etc. For the benefit of those who may have that idea, will you please print the correction that I do not write for TIME, and that while TIME's reporter was present some of our local teachers were escorting a group of *Colored* (not pickaninnies) children through the Exposition, showing them the greatest demonstration that Negro Business has ever given. . . .

FRANK HOWELL JR.

Mae's Dress Shoppe
Chicago, Ill.

Protest Over Use Of Word "Nigger" By Welsh Grape Juice Dist. Mgr. Growing

By JAMES C. DICKERSON

MEMPHIS, Tenn.—SNS—Wednesday night preceding the Louis-Schmeling fight the WMPS Broadcasting Station, this city, interviewed several persons as to their views on the outcome of the fight and as to whom they thought would win. Upon interrogation, one of the interviewers in the person of F. B. Ragland, white district manager of the Welsh Grape Juice was asked, "What's your name? What do you do?' 'I am district manager of the Welsh Grape Juice." "What is your version of the fight?" "My pick is Schmeling; and I think he will win." "Why do you pick Schmeling?" "Well you know what he said before and I think he will win the 'NIGGER' again."

This one word "Nigger" created so much wrath by Memphians that the WMPS station was literally flooded with telephone calls as well as telegrams from all over the United States, telegrams came from the far West on the Pacific. A deal of people of color thought that Ragland was a representative of the New Grape Co., as such started a boycott on that drink at cafes and taverns, etc. However, it developed that he was a representative of the Welsh Grape Co.

We regret very much that such a high official of a big grape company would trap himself and company through blindness so much so that the expression was not a mere mistake, it was a blunder that needs correction and a blight on the white citizen, as "nigger" can be rightfully applied to anybody low since it knows no color. Negro is far removed from nigger. We would frown upon this statement being made verbally on the street but to make it over the air with people listening in on Memphians from all over the states, makes it the more absurd. If the Welsh Grape Co. values the Negroes and their friends of the white race business, we are sure the company will set out to correct this BLUNDER and ABSURDNESS on the part of District Manager Ragland. We await and entreat your action for the best interest of all concerned.

Lists 17 Books That Defile Our History

COLUMBUS, Ohio — A slow poison that continues to seep into the minds of millions of American school children is contained in 17 textbooks used in some 18,000 public schools in this country today, Dr. Charles Edward Russell told the 29th annual conference of the National Association for the Advancement of Colored People here last week.

Illustrating his talk with excerpts from various history text books, Dr. Russell said white authors of these books have deliberately set down the most vicious type of lies concerning the historical contributions of the colored people to the development of the United States.

"My message to you," he said, "is to go back to your branch offices and immediately set about the organization of textbook committees in your communities. Start now to wage a fight until you get these books out of our school system."

Dr. Russell addressed the conference at its youth night program, June 30. Lester Granger, of New York Welfare Council, also spoke on the program on "Challenge to Youth."

Racial Consciousness—1938

Takes Exception To Walter White's Article In Liberty

Mrs. Cansler of Texas, Who Admits She Moves 'Back and Forth Across the Color Line' Doesn't Think Any 'Voluntary Negro' Is Competent to Discuss Subject

DALLAS, July 28—(By Mrs. O. J. Cansler for ANP)—Walter White's article, published in a recent publication on "How It Feels To Be A Negro," contains many worthwhile facts which should be as interesting to his Negro readers as to those of the white race.

As one who, in a manner similar to Mr. White's, moves back and forth across the color lines, my opinion is that Mr. White is scarcely the man to write about the subject which he has chosen. It is utterly impossible for any "voluntary Negro," whose color fails to identify him as a member of a proscribed race, to know just how it feels to be a Negro. He can but give abstract conclusions gathered here and there from observation and the experiences of other Negroes.

He may know the temporary embarrassment of riding behind a Jim Crow sign, feel the sting of prejudice and discrimination while in the company of his obviously colored brethren, but he knows that five minutes later, under different circumstances, he can have whatever accommodations his purse pays for.

Mr. White is privileged to travel to and from his speaking engagements on the fastest planes available; he often visits the scenes of lynchings, gets the low down on the white mob's thirst for blood, but how can he tell what is going on in the fearful, trembling heart of the victim? He is accorded every courtesy, often believed by some to be a white crank, fanatically interested in propaganda, and materially concerned in profiting by the unrest between the races.

I believe Mr. White to be a Christian gentleman with a crusader's heart, actuated by human sympathy for a minority and underprivileged group. This is not a racial characteristic, it is Godlike zeal.

There are some of our brown brothers who have had experience enough and are endowed with the intelligence to put those experiences in searing words, but would they? Would their pride allow them to tell the world what is going on inside of them? Some of them have built a defense mechanism so solid that they actually believe that they avoid white people because they dislike them ... they say they prefer other amusements to the theatres ... they express an aversion to municipal grounds and buildings which their taxes keep open ... all along they know that they are avoiding unpleasant, often serious encounters.

It is true that some Negroes clown away their hurts and acquire a reputation for having a sense of humor, but none of us knows what goes on when that same man is alone with himself and his God. Possibly he would never admit that he smarts under the oppression meted out to him by the self-elected "superior" group, that he sighs for the chance to live as a man in a man's world. The problem then, here, in America at least is not racial, but a matter of color, after all.

The trial and conviction of a Negro, though innocent, was quaintly reported in these lines: "They found their brother guilty of a skin not colored like their own."

Negroes

Sirs:

I perused the TIME of July 11 most assiduously in order to be satiated by your weekly repast and was very comfortably feasting when I was suddenly shocked by the caption "Darkie's Horses" on p. 26 under Sport. Certainly I thought, "my eyes are deceiving me. I must be partaking of the feast more rapidly than is good for my digestive apparatus." ...

Does TIME not yet know that such expressions as "darky," "pickaninny," and the like are peculiarly offensive not only to several million of us Negro citizens of the U. S. but, also, to millions of other citizens . . . ?

REGINALD FRANKLIN FISHER

Urbana, Ill.

Sirs:

. . . There may have been a time when "darkie" was applied to members of my race with complete impunity on the part of persons of your race. In fact, there was a time when the average Negro was little concerned by what name he was called. But for your enlightenment permit me to advise that the most illiterate, irresponsible and dependent Negro today vehemently resents this very inappropriate nickname you so glaringly carry in your magazine.

It is obvious that your editors have had little or no contact with numbers of the colored race. . . .

HARRY D. EVANS

The Mme. C. J. Walker Beauty School
New York City

Sirs:

I am a real friend to the Negro and apostle of Abraham Lincoln as well as a firm believer in Jesus Christ. . . . How do you think the Negro, the educated American Negro can expect you?

Joe Louis is, of course, a Negro but not a darky. I expect Mr. Louis would much rather be dubbed "nigger," than darky. The word "nigger" does mean something; darky is nothing at all. . . . My dear father was at Shiloh with General Grant April 6-7, 1862.

LOUIS T. VALLE JR.

Allenton, Mo.

Being Born Black

By EMORY O. JACKSON

Cecelia Eggleston, Howard University graduate and Washington, D. C., school teacher, who has also done social work in New York City, writes in the August Forum and Century, "What A Negro Mother Faces".

The article is a unique piece of work. It probes to the heart of the dark problems that loom before the Negro child as early as he knows that he is black. It is a summary of the paradox of the American theory of democracy at work.

The brilliant writer disavows the "fear of poverty" because the woman in providing circumstances hesitates to have children and the "fear of hereditary" to contend that "The Negro woman hesitates because she is faced most cruelly with the responsibility of bringing into the world a child victimized not by disease or extreme poverty, but that over which neither he nor his parents have any control—the color of his skin."

Smashing home, she points out, white people are prone to regard the problems of Negroes in general as they do the grievances of children—disturbances of the moment, easily quieted, quickly forgotten." This might be more fairly put by saying that white people take advantage of this attitude of Negroes toward their own problems in most instances.

With great wisdom she bombards the ill-argued notion that the Negro woman in "her native habitat was a fine specimen of womanhood . . . Her native habitat was a cabin in which she was surrounded by the white folk's clothes and her own brood of seven or eight children....of divers fathers."

Using a dirk of logic and common sense, the ill-baked notions of the Negro woman being happy in this situation is punctured. Says the Washington school teacher, this is a "callous and superficial designation of her (a white syndicated writer) Negro woman as happy,, because a certain sort of passive adjustment is mistaken for happiness."

The article calls the false notion of describing the cabin life standard of Negroes admirable "unforgivable" and "disastrous to the ideals Negroes have been fighting for, all these years.

This is not only true of the woman, "when the Negro woman attempts to better herself, then she is aping her white sisters and loses her charm", but of the man. In contrasting white America's attitude towards incoming aliens she says, "They are encouraged by every means to adapt themselves to our life. The quicker their adjustment, the more desirable they are thought to be as citizens. Their versatility is regarded as a promising sign of their versatility. But in an American Negro this is aping."

A dark glance was taken of the health facilities for the dusky citizens of the deep South where three out of ten Negro mothers die in childbirth and where their mortality rate in childbirth is eight times that of whites.

An expose is made of the second catch-lock used to check the climb of the down-plunged tenth. "Although Americans entertain no fears that the Negro in America will ever threaten a civilization which he lacks the inherent power, according to them, to sustain, they are nevertheless careful to block all roads from the start."

The writer peruses the problems of religion where "the Fatherhood of God and the brotherhood of man" is beautiful in theory, harmless to believe in and dynamite to practice." Then she goes on to search for a life's work and finds the roads partially blocked with dangerous detours.

A raw pessimism speaks out: 'though nature was undeniably color-blind in delivering the blow, democracy was far from it in giving succor." Kicking Fascism, she says of Communism. "But aren't THESE SAME RIGHTS guaranteed by our most sacred constitution? Can we believe that another system will change the hearts of men?" The NEW DEAL she said, have those struggling along with it naively trusting that will bring them a NEW DAY which will mean a BETTER DAY.

"Those Negroes who really wish to take an intelligent part in social reconstruction are looked upon with suspicion by Negroes and whites—by whites, because the thinking Negro does not conform to their stereotype of the happy, carefree Negro; by Negroes, because they feel that such individuals may jeopardize the slight gains already made."

One should read the entire article. It is another story on the way it feels to be black. It tells a bitter [illegible]

LET'S ALL WAKE UP

"Straws show which way the wind is blowing." Time was when the term "Harlem" was known only to a few people in a section of New York City. Thirty years ago our New York residents gradually and quietly began moving from the Fifty-third street section of New York out to the vicinity of Lenox avenue and 135th street. Later on the numbers increased. Then churches began moving, places of business, theatres and other places of entertainment.

Always looking for a thrill, downtown promoters with money began to exploit Harlem. "You havent been to New York, unless you have been to Harlem." We lived there, but we didn't have the vision, money or salesmanship to take advantage of a natural situation. The "other fellow" made the money, and is still making more than any others. When will we ever look ahead, and try to get somewhere?

As long as we "shuffle along" and sing the blues about "opportunity," that "other fellow" will exploit us. He will not, necessarily, give a tinker's damn about high standards, moral ethics and even equal opportunity for employment. His biggest vision is net dollars. He lives unto himself—certainly not among us—spends his money in Florida, California and European tours, and when he rises to six and seven figures, ignores us almost entirely. "I never knew you."

This same truth prevails in Chicago, Philadelphia, Washington, Detroit, Cleveland, and all the large cities.

Now comes upon us a new and amazing turn of events in the newspaper, magazine and book world. The question is being debated as to whether our economic and industrial benefits are in keeping with the increased investment and returns to publishers. They should—and must—be in order to prove sincerity of purpose: in order to develop lasting social security.

During the last year, dozens of daily newspapers, scores of magazines and hundreds of pamphlet and book writers among whites have discovered there is a real financial field in giving serious study to our world of activities. The newspapers are giving more reading spaces and pictures to our better side.

The magazines are sending their very best photographers and taking pictures of our finest people and scenes within our world of endeavor. The results have amazed us and opened wide information to the rest of the world. Some whites have smiled with gingerly derision, but a majority have recognized our social progress and have properly assigned us to an enviable section of American life—"each for all; all for each."

Financially, it proves a splendid investment. In one particular instance of recent date, a national magaine discovered a sales lift of several thousand, much to the publishers' great surprise. In Chicago alone, one news stand is known to have sold almost a thousand copies of a single issue of this magazine. For the most part, these articles have been written by whites, not all. When our own writers are accepted on subjects with which they are authoritatively familiar, the whole field will be better for all concerned.

However, those of us profoundly interested in publications, cannot sit idly by and see the "other fellow" come along and absorb all of our field of action. We must recognize the every day opportunity, and seriously resolve and act to better our own field of publication. We must see the truth of our field of $3,000,000,000 annual turnover to the great advertisers, and they must give space in our publications, or be deprived —right—of our trade. We, too, are interested in the commercial profit of dollars. We, too, have hundreds of competent men and women fitted to serve in the various fields of commercial needs. We must lay the plain facts on the right desks of the top executives and prove to him the advantage of definite cooperation, without condescension.

As our financial standing increases, which it must be realized, we are entitled to enjoy—though long denied inroads to the higher realms of finance—we will be better Americans, and we will be better able to join in stemming the tide of "isms" from without which are now threatening the entire nation. As long as the mighty powers of Wall Street, New York and LaSalle Street, Chicago—indicating financial centers as part of the whole—deny all of us a place in the inner circles of business progress, then just that long will there be discontent, distrust and economic restlessness affecting the entire nation. This is not far-fetched reasoning, nor is it a mere dream. The facts are obvious.

"TIME" APPOLOGIZES; THOUGHT "DARKY" WE LIKED TERM

New York, July 29.— Time magazine apologized this week for use of the term "Darky" in a recent article appearing in the news magazine, describing a Michigan horse show in which Joe Louis took part.

In a letter addressed to Walter White, executive secretary of the National Association for the Advancement of Colored People, who protested use of the insulting epithet, I. Van Meter, editorial secretary of the publication said:

"...I can assure you that your frank criticism has had the careful attention of all those who contributed toward the preparation of TIME'S report on the Orange, Virginia horse show.

"Our attempt at a pun (on the race-track slang 'dark horse!') in the caption was, we now realize, objectionable to many of TIME'S good friends — and hence in bad taste.

"Frankly, we had not known that feeling was so strong against this traditionally kindly Southern expression. But we know it now, and won't forget it. You may be sure."

The writer peruses the problems of religion where "the Fatherhood of God and the brotherhood of man" is beautiful in theory, harmless to believe in and dynamite to practice." Then she goes on to search for a life's work and finds the roads partially blocked with dangerous detours.

A raw pessimism speaks out: 'though nature was undeniably color-blind in delivering the blow, democracy was far from it in giving succor." Kicking Fascism, she says of Communism. "But aren't THESE SAME RIGHTS guaranteed by our most sacred constitution? Can we believe that another system will change the hearts of men?" The NEW DEAL she said, have those struggling along with it naively trusting that will bring them a NEW DAY which will mean a BETTER DAY.

"Those Negroes who really wish to take an intelligent part in social reconstruction are looked upon with suspicion by Negroes and whites—by whites, because the thinking Negro does not conform to their stereotype of the happy, carefree Negro; by Negroes, because they feel that such individuals may jeopardize the slight gains already made."

One should read the entire article. It is another story on the way it feels to be black. It tells a bitter

LET'S ALL WAKE UP

"Straws show which way the wind is blowing." Time was when the term "Harlem" was known only to a few people in a section of New York City. Thirty years ago our New York residents gradually and quietly began moving from the Fifty-third street section of New York out to the vicinity of Lenox avenue and 135th street. Later on the numbers increased. Then churches began moving, places of business, theatres and other places of entertainment.

Always looking for a thrill, downtown promoters with money began to exploit Harlem. "You havent been to New York, unless you have been to Harlem." We lived there, but we didn't have the vision, money or salesmanship to take advantage of a natural situation. The "other fellow" made the money, and is still making more than any others. When will we ever look ahead, and try to get somewhere?

As long as we "shuffle along" and sing the blues about "opportunity," that "other fellow" will exploit us. He will not, necessarily, give a tinker's damn about high standards, moral ethics and even equal opportunity for employment. His biggest vision is net dollars. He lives unto himself—certainly not among us—spends his money in Florida, California and European tours, and when he rises to six and seven figures, ignores us almost entirely. "I never knew you."

This same truth prevails in Chicago, Philadelphia, Washington, Detroit, Cleveland, and all the large cities.

Now comes upon us a new and amazing turn of events in the newspaper, magazine and book world. The question is being debated as to whether our economic and industrial benefits are in keeping with the increased investment and returns to publishers. They should—and must—be in order to prove sincerity of purpose: in order to develop lasting social security.

During the last year, dozens of daily newspapers, scores of magazines and hundreds of pamphlet and book writers among whites have discovered there is a real financial field in giving serious study to our world of activities. The newspapers are giving more reading spaces and pictures to our better side.

The magazines are sending their very best photographers and taking pictures of our finest people and scenes within our world of endeavor. The results have amazed us and opened wide information to the rest of the world. Some whites have smiled with gingerly derision, but a majority have recognized our social progress and have properly assigned us to an enviable section of American life—"each for all; all for each."

Financially, it proves a splendid investment. In one particular instance of recent date, a national magaine discovered a sales lift of several thousand, much to the publishers' great surprise. In Chicago alone, one news stand is known to have sold almost a thousand copies of a single issue of this magazine. For the most part, these articles have been written by whites, not all. When our own writers are accepted on subjects with which they are authoritatively familiar, the whole field will be better for all concerned.

However, those of us profoundly interested in publications, cannot sit idly by and see the "other fellow" come along and absorb all of our field of action. We must recognize the every day opportunity, and seriously resolve and act to better our own field of publication. We must see the truth of our field of $3,000,000,000 annual turnover to the great advertisers, and they must give space in our publications, or be deprived —right—of our trade. We, too, are interested in the commercial profit of dollars. We, too, have hundreds of competent men and women fitted to serve in the various fields of commercial needs. We must lay the plain facts on the right desks of the top executives and prove to him the advantage of definite cooperation, without condescension.

As our financial standing increases, which it must be realized, we are entitled to enjoy—though long denied inroads to the higher realms of finance—we will be better Americans, and we will be better able to join in stemming the tide of "isms" from without which are now threatening the entire nation. As long as the mighty powers of Wall Street, New York and LaSalle Street, Chicago—indicating financial centers as part of the whole—deny all of us a place in the inner circles of business progress, then just that long will there be discontent, distrust and economic restlessness affecting the entire nation. This is not far-fetched reasoning, nor is it a mere dream. The facts are obvious.

"TIME" APPOLOGIZES: THOUGHT
WE LIKED TERM "DARKY."

New York, July 29.— Time magazine apologized this week for use of the term "Darky" in a recent article appearing in the news magazine, describing a Michigan horse show in which Joe Louis took part.

In a letter addressed to Walter White, executive secretary of the National Association for the Advancement of Colored People, who protested use of the insulting epithet, secretary of the publication said:

"...I can assure you that your frank criticism has had the careful attention of all those who contributed toward the preparation of TIME'S report on the Orange, Virginia horse show.

"Our attempt at a pun (on the race-track slang 'dark horse') in the caption was, we now realize, objectionable to many of TIME'S good friends — and hence in bad taste.

"Frankly, we had not known that we were so strong against this traditionally kindly Southern feeling. But we know it now. and won't forget it. you may be sure."

Racial Consciousness - 1938

TEACHERS' CONFAB IN OHIO FLAYS TEXT BOOK UNFAIRNESS

American Federation of Teachers Adopts Resolution to Survey Books Used In Schools — Protests Dismissal of Howard "Prof."

SANDUSKY, O., Aug. 25—A nation-wide investigation of school textbooks for unfairness to Negroes and other minority groups was recommended in the report of the National Education Policies Committee of the American Federation of Teachers, unanimously adopted by the national convention which closed at Cedar Point, Ohio, Saturday.

Negroes played an important part in the proceedings. Dr. Doxey A. Wilkerson of Howard University, was elected a national vice-president of the organization. He spoke on the main program on "Redirection of the Federally-aided program of Vocational Education."

William A. Hunton of Howard University, described the Callis case, and was chosen a member of the newly-created organizing committee of the college section.

HOTEL APOLOGIZES

A total of fourten Negro delegates were present. Six represented Negro locals in Washington. Four were members of the New York delegation; three, from the Chicago Teachers' Union, and one, from an Ohio local. The convention chose the Hotel Breakers because of its promise not to discriminate against Negroes. When a discourtesy was shown, one of the Negro delegates, the convention exacted public apologies from the hotel management and voted to warn other unions.

The resolution on textbooks read:

"Whereas, factual truth is basic to the proper functioning of democracy, and

"Whereas, textbooks provide a large source of information to our school pupils, and

"Whereas, numerous books now used in our public schools give a most distorted and unwholesome picture of minority racial and labor groups, therefore

TO SURVEY TEXTBOOKS

"Be it Resolved, That the Executive Council of the American Federation of Teachers urge all locals to set-up a committee to survey textbooks for the purpose of pointing out historical inaccuracies and distortion of fact as they affect racial and labor groups, and that copies of such findings be sent to the National Educational Policies Committee, and

"Be it further Resolved, That such information be presented to publishers and school and library purchasing committees in an effort to correct such inaccuracies, and that

"Be it further Resolved, That attempts be made to have placed in the schools, those textbooks and materials which present in their true light racial, economic and social issues, and to oppose the removal of such textbooks as have already found their way into school systems."

CRITICIZE HOWARD ADMINISTRATION

The convention unanimously approved a resolution criticizing the administration of Howard University for its arbitrary dismissal of Dr. Henry Arthur Callis, associate pofessor of medicine for eight years, without giving him a statement of the reasons for dismissal or a chance to defend himself before a committee of his peers. The resolution called for the establishment at Howard of a more democratic procedure for teacher dismissals, in which faculty members would have a voice.

The convention voted that a special effort be made to organize Negro teachers, preferably in the same locals with white teachers, where possible, and that separate Negro locals be assured support of their central labor bodies. Many Negro teachers belong to mixed locals of the American Federation of Teachers in New York, Chicago, Philadelphia, and other large cities. Negro locals exist in Washington, Tuskegee, Howard University, Alexandria, Va., New Orleans and Chattanooga.

Roy Wilkins, The Fighter

By WILL LAWRENCE

ROY WILKINS, editor of the Crisis, and assistant secretary of the National Association for the Advancement of Colored People, is deeply concerned about the misrepresentation of the Negro.

"What do the people of America learn about the Negro?" Mr. Wilkins asked. He answered his own question. "All that is untrue and unreal. All that would have the effect of relegating the Negro to the lowest rung on the economic, political and social ladder. For when the movies, the press, the radio, the schools and the theatre premeditatedly repeat ad nauseam that the Negro is a buffoon an ignorant, happy-go-lucky, irresponsible member of society then what else can the white population believe? And added to the crimes of commission is the dastardly crime of omission: omission of the splendid heritage and glory of the Negro throughout history."

The N. A. A. C. P. has begun a survey of historical, political and sociological textbooks used in the secondary schools of the City of New York, the aim being to determine to what extent they include false information.

"Of course," Mr. Wilkins explained, "complete returns have not been received, but already harmful trends can be noted. Reading these histories, one would imagine that the Negro had been content to be a slave and had done nothing to change his condition. True, mention is made of the underground Railroad, an organized system of helping slaves to escape, but it is conceived mainly as a sentimental, romantic venture entirely managed and planned by sympathetic whites.

Reconstruction Era

"The story of the hundreds of insurrections which Negro slaves and freedmen planned and led prior to the Civil War is not mentioned. Nor is there a whisper about the sacrifices and brilliant daring of these heroes. The textbooks have never told of the bravery of the runaway slaves who traveled thousands of miles to the northern states and Canada with only the North Star as a guide and the assistance of some friendly whites. There were no modern roads, or road maps, or friendly auto drivers to help them. There was nothing but the Negro's intense desire to be free."

"The most important period of American history," Mr. Wilkins continued, "the Reconstruction era, is filled with lurid and vituperative stories of the 'evil' of 'Negro domination.' The writers of the school textbooks have chosen to repeat the lies and slanders about the Negro people in this period rather than print the truth about the vitally important role played by the Negro in effecting progressive reforms in the South and of how he understood the meaning of and loved democracy."

The issue closest to Roy Wilkins' heart and the one around which the N. A. A. C. P. has been active for many years is that of lynching. The recent filibuster in the U. S. Senate against an anti-lynching bill laid bare a diseased nerve that is poisoning the democratic body of America. It demonstrated with savage clarity how a small, fascist-minded group can negate the desire of the majority of progressive citizens to put an end to lynching.

"That filibuster also proved the value of the vote to Negroes," Mr. Wilkins said. "Filibusters are able to carry on chiefly because many Negroes do not have the ballot do not have the power to dismiss from office the men who specialize in treachery to the Negro people," he declared. "The fight for Negro enfranchisement in the South must go on."

The noted editor and fighter for Negro rights heartily supports a democratic front of organizations working together to defeat reaction and fascism.

"I am in favor," he said, "of any program that will bring out the identity of class interests of the masses of Negro and white workers."

"Many employers formerly were able to pit Negro workers against white workers," Mr. Wilkins added. "They used to say to the whites, 'you don't want to work with a Negro, do you?' But now that unionization into the CIO is sweeping the South and the poor white is learning that alliance with the Negro worker benefits both Negro and white, the employer is finding this trickery more difficult"

IT was an UNUSUAL SIGHT recently to see 25,000 Negroes assembled to see the East-West baseball game in Chicago.

It would be an UNUSUAL SIGHT to see in ONE place the thousands of dollars these 25,000 Negroes SPENT to see this game.

It would be an EQUALLY UNUSUAL SIGHT to see in one place the nickels and dimes they SPENT for REFREHHMENTS: gum, soda, pop, peanuts and popcorn.

It would be not only unusual, but very INSTRUCTIVE to see also in one place the monetary value of the PERSONAL PROPERTY they wore: hats, dresses, trousers, coats, handkerchiefs and other garments; to see the money they spent to get to that game: carfare, bus fare and gasoline.

What these 25,000 Negroes spent represented an INVESTMENT of perhaps $500,000, a sum sufficient to employ 25,000 Negroes for an entire week at $20 a week.

This is important because it gives us an IDEA of colored people's vast BUYING POWER, at their command EVERY DAY of the year.

There are thirteen million Negroes in this country and their BUYING POWER yearly exceeds $2,000,000,000.

More unusual than the sight of 25,000 Negroes at a baseball game, or at a convention would be the spectacle of 25,000 Negroes or 13,000,000 Negroes INTELLIGENTLY DIRECTING their vast buying power for their OWN BENEFIT; for the ECONOMIC ADVANCEMENT of themselves.

THAT is a spectacle that would SURPRISE everybody in the civilized world.

THAT is a spectacle that would INDICATE POWER, VISION, INTELLIGENCE and PLAN.

THAT is a spectacle that would represent CONTROL of manufacture, distribution and exchange greater than that of many IMPORTANT NATIONS.

No one has ever seen such a spectacle as 13,000,000 Negroes GETTING TOGETHER to conquer the ECONOMIC and SOCIAL PROBLEMS that are bedeviling us as never before.

It would be one of the WONDERS of the world far SURPASSING the construction of the pyramids or the Great Wall of China.

It would give JOBS to 2,000,000 Negroes for an entire working year at $20 a week.

It would make Negroes the MOST POWERFUL economic group in the country.

It would bring HONOR and respect and FREEDOM things we are largely DENIED.

MOST of our troubles arise from the fact that we are WEAK and DIVIDED and have failed to take full advantage of the means WITHIN OUR POWER to strengthen ourselves.

We are not FORCED to be weak, nor is anybody COMPELLING us to remain DIVIDED.

We are not PREVENTED by law from looking out for OUR OWN INTERESTS and attaining ECONOMIC INDEPENDENCE by intelligent CO-OPERATIVE EFFORT.

We must stop blaming OTHERS for our lowly status when there is so much WE could do and which WE neglect to do.

We must stop EXPECTING OTHERS to do so much for us when WE FAIL to do what we COULD do for OURSELVES.

If 25,000 of us can come together to see a few men PLAY BASEBALL, why can we not come together to BUILD PERMANENTLY for the future?

If we can convene by the thousands to prepare to DIE, why can we not convene by the millions to prepare to LIVE?

Are baseball games, picnics, conventions, dances, cabarets and vacations more important than ECONOMIC POWER?

We live in the RICHEST COUNTRY in the world and our economic advantages are SUPERIOR to those of all OTHER Negroes and MOST white people elsewhere.

We BUY EVERYTHING from cigarets to automobiles; from shoes to homes.

But we SELL VERY LITTLE of these things; and we OWN ALMOST NONE of the vast economic machine that PRODUCES the things we buy and FURNISHES the JOBS which enable people to live.

Anytime 25,000 Negroes will unite anywhere to make a Negro STORE or FACTORY a SUCCESS as they unite to make a baseball game or a church or fraternal convention a success, we will not have to worry about our FUTURE nor our children's future.

Unless we learn how to INTELLIGENTLY use our BUYING POWER, how long can we expect to HAVE ANY buying power?

OUR CONVENTIONS

The height of the convention season is over To the respective groups, each convention was the best. Why is a convention? The real object is to bring together representatives of various organizations; discuss experiences and lay plans for the future. True, every convention has its followers of "gaytimers," who openly confess that: "I've worked hard all year, and choose this time for recreation and meeting old friends. Let the others be serious; I want a good time." That type usually gets so far and no farther.

The National Dental association in Chicago; the National Medical association and the National Nurse and Hospital associations in Hampton, Va., and, the National Negro Business league in Houston, Texas, form a serious-minded group of men and women whose work for progress and success speaks in loud terms.

In the field of each, the last twenty-five years have shown tremendous growth, with tremendous odds against them. The next twenty-five years must—and will—be better.

As much as the progress shows in material investments and professional and business ability, the surface of actual needs has hardly been touched. All are realizing this fact. The right thinking people of the nation are all knowing that "the man farthest down" is all of us as long as we studiously and designedly strive to keep the other fellow down.

The schools are about to open again, while many thousands of those who walked in and gown last June have not yet been placed— some not even with WPA. The times are out o gear with existing conditions of that nature There must be better understanding; there must be ways opened, by ourselves and others There must be unity of action, and our mind and eyes must be opened to existing facts.

Racial Consciousness-1938.

How Does It Feel to Be A Negro?

By NANNIE H. BURROUGHS

FIRST OF all, why should a Negro feel any different from any other human being since all men are biologically, physiologically and sociologically the same? His needs, desires, appetites, impulses, longings and weaknesses are the same as all other human beings. In some, those basic, inalienable qualities may lie dormant, suppressed, or inactive but they have them.

But what has happened is this. For centuries pseudo-scientists, writers, teachers of youth, moulders of public sentiment, newspapers, magazines, and the stage have used every means at their command in an effort to prove that the Negro is innately and inherently different—that he is mentally inferior, morally depraved, physically offensive, socially corrupt and industrially incompetent and lazy.

BETRAYED AND ABUSED

For centuries he has been the object of persecution, exploitation, misrepresentation, discrimination, defamation, humiliation, segregation, malignment, and the victim of studied and organized injustices of every conceivable and ungodly kind.

He is used, betrayed and abused. He is the victim of relentless race prejudice. He is held up before the world as a brute and rapist. He is killed without trial; beaten without reason; shut out in spite of law; robbed of education, in spite of the Constitutional pledges of equality in a democracy.

He is denied work because of his color; made the buffoon and butt of vicious jokes because of his race and color. He is ridiculed and burlesqued for commercial purposes. He is portrayed as a confirmed pilferer, petty thief and loafer. He is shut out, shunned, tolerated or despised.

In face of such malicious information throughout the world and in the world attitude towards him, as a result—how does it feel to be a Negro? Well, that depends entirely upon what kind of a Negro you are from the neck up and from the heart out.

FIVE CLASSES

There are only five kinds of human beings and a Negro—like any other kind of human—falls into one of the five classifications. The classes are the satisfied, the callous, the impossible, the unenlightened and the sensitized.

The Satisfied—The class in any race that is satisfied with things as they are, "good enough" and are too indifferent to make any improvement in spite of the fact that they see people all around them improving and getting ahead.

The Callous—The class that has become hardened by neglect, association, environment and habit.

The Impossible—The class that knows, but does not care and will not do—"joined to their idols. They are the "immovable" in the social order.

The Unenlightened — The class that simply does not know, but will respond to teaching.

I shall try to define the feelings and reactions of the sensitized. The four other classes are either objects of contempt, ridicule, exploitation, charity, pity, or education.

There are degrees of sensitization. How deeply one feels depends upon how delicate, responsive or how highly developed are his inherent, moral, mental and spiritual qualities. A normal Negro's natural appetite, impulses, emotions, desires, longings and weaknesses are the same as are any other normal human beings, because he is biologically and sociologically the same as any other man in any other race.

Education and environment do practically the same for human beings in any race. Therefore, the feelings of a normal, decent, aspiring Negro run the gamut of basic human emotions. We are constantly forced into unnatural and therefore uncomfortable situations. How do we react?

VARIETY OF EMOTIONS

At times, a Negro feels wounded, hurt, disappointed, disgusted, resentful, sick of it all. At other times, you feel skeptical, outraged, robbed, beaten. You chafe, hate, overlook. Then again you feel like ignoring, defying, fighting, killing. The flame of your burning soul leaps higher. You feel like praying, forgiving, working.

Then you read and understand the plan, purposes and promises of God for the human race, you feel that He is on trial and not you. You feel that if you do not let any ungodly attitude or treatment break your spirit that God will work out through you, some of the rich promises which He has made to those who put their trust in Him.

You look down at your lashed body, bleeding feet and ravished human rights.

"Stony the road you trod,
Bitter the chastening rod."

You move staggeringly slow thru relentless race prejudice, age old, and as "black as a pit from pole to pole."

You look with eyes of faith beyond your personal tragedy and see God, who "is no respecter of persons," sitting high and exalted and you hear His voice saying "press forward." You try again. The voice of God sets your unconquerable soul on fire. You sing, "I feel like going on."

MUST HAVE FAITH

Every noble impulse within you is awakened, charged and surcharged with divine power. You feel like a man among men. You do not care what men think, do or say—with God on your side, you feel that you are their match.

You stand up and pit your faith in the ultimate triumph of justice over the world, the flesh and the devil. You feel like living and working in a way that will discredit every lie that has ever been written, told or implied about the innate inferiority of the Negro.

You feel superior to those who devise ways and means of wronging and outraging you. You feel that your divine mission in the world is to join other noble souls who are working to build a Christian social order in which respect for human personality will be the dominating virtue.

FEEL SORRY

You feel eminently superior to those who spend their lives trying to block your progress and break your spirit or who sit in judgment against you, and penalize you because God didn't see fit to make you white. You feel sorry for the unenlightened traducers who are satisfied at just being born white.

Now. If you are not so fortunate as to be a Negro, but are still fortunate enough to have just sensible imagination, and any sense of justice you can answer the question — "How Does It Feel To Be A Negro?" for yourself by imagining how you would feel if you were forced to live under similar treatment and conditions.

Put yourself in a normal decent Negro's place and think. Be fair. A person who is not sufficiently human to do this is worse off than any Negro in either of the other four classes I listed, but whose feelings or lack of feelings I did not try to define in full, because a human being who is bereft of imagination, or some sense of justice, or ability or inclination to put himself in the other man's place or plight is a liability in any race.

Being a Negro makes you feel like saying, "Father forgive them for they know not." Wrong attitudes grow out of ignorance. Being a normal, decent, aspiring Negro makes you feel that it is your duty to help educate both races by right living and correct teaching.

Youth Faces the Future

IT is a nice age to be young in—that is, if one could stay young. But unfortunately we must all grow up.

If one is careful not to read too much, not to think too much, not to listen too much, and if one insists on merely living and enjoying life, the youthful years can be very pleasant these days.

But if one makes the mistake of reading too much or of thinking too much, youth can be a very miserable era in one's development.

For instance, one might read the statement issued by Japan's Premier Konoye in attempting to justify his country's brutal slaughter of China's millions of unprotected non-combatants in these China towns within flying distance of the Japanese air bases. One might read of the lengthy war in Spain, of the bloodless Austrian coup, of racial proscription, of the mobilization of vast armies in all of the larger nations, or of feverish plans for defense of civilian populations. One would see the eventual destruction of our civilization and disintegration of contemporary culture.

Then one might read of the mass exploitation of working groups by industrialists, the loss of large fortunes, the gradual corruption of a capitalistic economy and a democratic political ideal. One would see the coming of a general totalitarian regime and the consequent loss of all political liberty and all basic and fundamental economic and social privileges.

And the hopeless, discouraging picture painted would crush one's soul, make one miserable, unhappy, and pessimistic.

But there would be some of those youths who would have got from some source a philosophical understanding of the strange course political, social, and economic history frequently takes, who have some fundamental faith in the ultimate triumph of right and good, and who know that when they shall have passed through the stage of youth they will be given the job of shaping the destiny of a new culture, a better civilization.

And they will continue to read, to think, to delve into the perplexing problems, hoping to understand and appreciate the significance of the trends so that they will be better prepared to produce and enjoy the fuller life in later years.

They will have to lead their less thoughtful brother and sister. Their unhappy and troubled youth will have been a hard struggle but a useful one. Their happier youthful contemporaries should be very grateful.

Says America Will Get Rid Of Negroes

By MERCER COOK

Paris, July 13. "My very definite opinion is that this decision will be made, at a time difficult to forecast, perhaps in two generations, by white Americans."

So writes Andre Demaison in the second of a series of articles on the Negro now appearing in the most popular French daily PARIS-SOIR. Demaison, who has spent several years in Africa, is the author of numerous books and articles on the Sark Continent.

His sojourn in the states has evidently been of much shorter duration, for his judgments are often superficial and inexact. The articles are well-timed, however, coming on the heels of the flattering accounts of Joe Louis' victory which have flooded the French Press recently.

To date, four releases have appeared, each of which reveals the author's desire to be sensational. In the first, Demaison attempts to discuss the question: "Are Negroes happy?" How many people who have lived in America all their lives could answer this query? Damison walks in where angels fear to tread.

The second article takes us from Boley, Georgia to Africa and back. "How would you like to go back to Africa?" the Frenchman asked a Negro farmhand. "In Africa you would be a king." "Africa?", the Negro answered, "Where is that?"

Never once does it occur to M. Demaison that the Negro whose fathers, grandfathers and great-grandfathers have lived and died on American soil has a greater claim to that soil than a recently arrived European immigrant.

The third release carries the glaring headlines: "Every Negro dreams of this miracle: to wake up white one morning!" Perhaps the author had read Schuyler's "Black No More". Or perhaps he was basing his generalization on the all-too-frequent skin-bleaching and hair slickening advertisements in colored communities. If, however, he had investigated a little less superficially, he would have discovered that "every Negro" has other dreams, some of which are less ridiculous.

The articles are frequently inexact. "Swing low, sweet chariot coming for to carry me home" becomes "Roll gently, my sweet chariot; it is you who are taking me back home." M. Demaison reports that Negroes never say "No." "Whitout opening their mouths, they say 'Hou Hou!' like the primitive blacks of the whole of Africa."

From Monroe Work he quotes alarming statistics concerning juvenile delinquency among Negroes. But not one word of explanation is given! Certainly the wretched environment responsible for that delinquency should have been given at least passing mention.

Yesterday, while talking about these articles with an important French editor, I expressed my dissatisfaction. "Oh!", he replied, "Damaison is a light, frivolous writer, who has no standing among French intellectuals." Obviously, then, his articles will not be taken seriously by the thinking-public. But what of the masses who read PARIS-SOIR religiously?

In the article on Tuskegee, M. Demaison repeats his opinion that America "will someday have to get rid of her Negroes." If there were only some way for her to get rid of superficial foreign correspondents!

Dr. Mercer Cook, professor of French Literature at Atlanta University, who has been studying in France for a year, writes the following story about a series of sensational and false articles now appearing in a Paris daily by a Frenchman concerning American Negroes. Dr. Cook will leave Paris for the West Indies soon to continue his research work. (Editor's note.)

Such A Number Can't Be Wrong So Look For 200 Million Africans To "Lead" U. S. Negro

Will Set Pattern For 13 Millions In This Country – Bishop R. R. Wright, Jr. Predicts At Banquet

"Thirteen million Negroes in America, among 130 million whites, will not set the pattern for the black man in the world This pattern is going to be set by the 200,000,000 black men in Africa", Bishop R. R. Wright, Jr., told a small, but representative, group of local citizens last Friday evening at the Y.W.C.A., 1605 Catharine street.

The prelate and Mrs. Wright were guests of honor at a banquet sponsored by a citizens' committee of which his father, Major R. R. Wright, Sr., was chairman.

Legal Segregation

"South Africa has just completed its segregation legislation", the Bishop said. "It is based on liberty, without equality or brotherhood. It calls for complete separation of the two races. Other parts of Africa are studying South Africa's solution of the race problem. Visitors from all over the world are being invited to come to South Africa and study the solution and carry it back to their respective lands."

"Don't say it can't happen here", the speaker warned. "With the world becoming constantly 'smaller', what can be done to 200,000,000 people in Africa can be done to 13,000,000 in the United States."

Atmosphere of Goodwill

Bishop Wright visioned the Church as the only institution able to combat the plan to submerge the black man.

"We need the atmosphere of goodwill, about which the angels sang on the natal day of Christ. I have advocated education—and I still do. I have advocated massing the colored vote—and I still do. I have advocated getting money—and I still do. But none of these will mean anything, if they cannot operate in an atmosphere of goodwill", he said.

Coupled with the banquet was the idea of raising funds for a health clinic for the natives on the Bishop's mission field, each guest present contributing $10 per plate.

Health Conditions Bad

"The government is too enlightened to kill the natives, but the authorities are letting them die, and the Church must do something for the preservation of their health. I am hoping that what we plan to do may catch fire and spread," he ended.

Others on the program were Major Wright, who presided; Mrs. Wright, the Bishop's wife; Rev. Marshall L. Shepard, Magistrates Edward W. Henry and Joseph H. Rainey, Jr., Mrs. Sadie T. M. Aexander, John C. Asbury, Rev. M. M. Lewis, E. Washington Rhodes, Wayne L. Hopkins, Dr. G. C. Brannon, Rev. W. C. Williamson, Dr. E. A. Selby and Dr. I. N. Patterson.

Major Thanks Donors

"I am very grateful to all organizations and individuals who responded to my invitation and paid for a $10.00 plate", Major Wright told the TRIBUNE. "I wish I could see them all and thank them personally."

Answers Question "Negroes or Colored"

NEW YORK—(C)—An answer to the perplexing query, "Are we Negroes or Colored People", is contained in the 399 page new book, "Human Side of a People", by Raphael E. Powell, and published by the Philemon company, 224 W. 135th St. Mr. Powell was educated in Central High School, Boston, and in law at Boston University Law School. He has been twelve years writing the book, which is replete with numerous illustrations and is filled with a mass of educational material and current data on Negro life and history.

Heralded as a "new philosophy in education", the book abounds in "history, biography, logic; philosophy for thinkers and sociology for social workers". The foreword is by Dr. Willis N. Huggins of the New York City high school system, in which he says: "Mr. Powell is on the right track in running down the word "Negro" for he sees that just as the word Aryan has come to plague western Europe today, so will the word "Negro" rise in the future as a plague to America and the western world." The book has twelve chapters and 84 illustrations, including photographs of such notables as Marcus Garvey, Mme. C. J. Walker, Dr. George W. Carver, Booker T. Washington, Haile Selassie, C. C. Spaulding, A. A. Schomburg, John B. Russurm, J. A. Rogers, Alexander Pushkin, Samuel Coleridge Taylor, Alexander Dumas, Toussaint L'Ouverture, King Tutankhamen, and Hannibal.

Racial Consciousness — 1938

Crown 'Miss Colored America' In Atlantic As 2700 "Beauty Advocates" Acclaim Selection

"Parade Of Beauty And Charm" Is Huge Success; Over 100 Contestants; Jimmy Lunceford's Band Plays

By JACK SAUNDERS

On your toes, Hollywood! "Miss Colored America" is on the way!

Tall, handsome and tantalizingly brown, Miss Elinor Blake of Atlantic City, N. J., was crowned "Miss Colored America" by the applause of 2700 "beauty advocates", who filled every nook and corner of Atlantic City's Convention Hall Auditorium, at the "Parade of Beauty and Charm," last Thursday evening.

Unknown to most World Playground residents, Evelyn Williams, "Miss Philadelphia Tribune", finished fifth—behind four Atlantic City girls. Second, third and fourth place honors went to Elizabeth Roberts, "Miss Progressive Men's Club; Helen Curry, "Miss Wright's Hotel", and Ethel Bolden, "Miss American Legion", respectively.

Affair Huge Success

Sponsored for the benefit of the Arctic Avenue YWCA, the 'Parade of Beauty and Charm' was the main feature of a reception at which Jimmy Lunceford and his internationally famed orchestra played. Under the direction of O. T. Davis, C. M. Cain, Richard Lockett and Mrs. W. B. McCracken, the affair was considered one of the most successful ever staged in Atlantic City.

Organizations Cooperate

The following organizations were represented: Eddie's Lunch, Rose Doggett; Atlantic City Board of Trade, Evelyn Harrison; Philadelphia Independent, Blanche Reid; Beauticians Protective Association, Alfreda Jordan; Engine Company No. 9, Doris Johnson; Watson's Tea Room, Anne Watson; Pine Acres Country Club, Ernestine Bomar; Herb's Confectionery, Doris Frazier; Jack's Barber Shop, Harriett Fitzgerald; Veronica's Beauty Salon, Valerie Johnosn; Ferguson Floral Shop, Jessie McLeod; Mae Mack Smoke Shop, Wilma Freeman; Puritan Restaurant, Annie Hill; Betty's Beauty Salon, Dorothy Craig.

Jacob's Beauty Salon, Wrepsy Harrison; Aimee's Beauty Salon, Evelyn Zuma; Dunston's Beauty Salon, Ruth Brown; Atlantic City Co-Eds, Jacqueline Bevan; West Side A. C., Lorraine Sawyer; Carter's Lunch, Alberta Estelle; Y. W. C. A., Elsie Mae Garris; Le Claire's Beauty Salon, Charlotte Palmer; Radio Beauty Shop, Nina Heath; Eleanore's Goody Goody Shop, Elinor Blake; Bill's Lunch, Helen Rhodes; "Y" Dorm Club, Emily Fowler; Regular Fellows Club, Dorothy Stokes; Apex A. C., Ila Allen; Ridley Hotel, Margaret Holland; College Shop, Ruth Sawyer; Community Lighthouse Cab Co., Mable Simon; Tetley's Beauty Salon, Vivian Aldrich; Liberty Garage, Gwendolyn Sealy; Neighborhood Players, Bette Williams; Camp Penn, Gladys Stanford; Porter's Exchange, Eva Wilson; Ye Magpie, Mae Chew; Village Boys, Virginia Wilson;

Bill's Chicken Shack, Mertina Madison; Goodwin's Baths, Margaret Goodman; Apex College, Florence Hunter; Luzon Hotel, Drucilla White; Johnson Stars Baseball Club, Dossie McLaurin; Grace's Beauty Shop, Laura Freeman; Johnson's Smoke Shop, Ernestine Sparks; Alan Theatre, Muriel Bolden; Mu Lit So Sodality, Louise Fowler, B. P. O. Reindeer, Anna Clayborn; Drill Patrol No. 2, Anna Bell; Artis Smoke Shop, Sarah Baylor; Hotel Olga of New York, Mildred Basmore; Alma's Beauty Shop, Betty Williamson; Atlantic City Eagle, Evelyn Baily; Village Sandwich Shop, Frances Rivers, and Blue Eagles, Ursula Stafford.

Part Race Has Played In The City's History To Be Written

Two Groups Unite to Produce History of Negro In Pittsburgh—Call Issued to Residents With Long Memories.

The Pittsburgh public will be interested to know that a careful documented history of the Negro in Pittsburgh is being undertaken by the Pittsburgh Unit of the Federal Writers' Project and sponsored by the Urban League of Pittsburgh.

The research and writing of the book are in the hands of an interracial committee consisting of Miss E. Marie Coleman, Mrs. Katherine Baker, Mrs. Marian Burleigh Holmes and Dr. J. Ernest Wright.

Dr. Wright was formerly professor at the University of Pittsburgh.

E. Marie Coleman is well known in the field of drama in Pittsburgh. Miss Coleman is a graduate of Livingstone College and is reporter of the Tuberculosis Service League and the Delta Patroness Board.

Marian Burleigh Holmes is a graduate of Wilberforce University, executive secretary of the Pittsburgh Branch of the N. A. A. C. P., and formerly assistant in the Industrial Employment Department of the Center Avenue Y. W. C. A.

Mrs. Katherine Baker has had several years experience on newspapers and has done book reviewing over national radio hookups.

Anyone of these people will be glad to have access to scrap books old records, photographs or any other material that will make this history authentic and interesting. Call or write Dr. J. Ernest Wright, Historical Building, 4338 Bigelow Boulevard or call Schenley 5021.

Negro Texts Not Wanted by Negroes In Lone Star State

White Missouri Schools Make Large Purchases

"Negroes in Texas do not want Negro text books in Negro schools," declared Victor Harlow, president of the Harlow Publishing Corporation, Tuesday during the course of an interview with the editor of the Black Dispatch. The Harlow company is publishing the "Negro American Series" of grade readers for Mrs. Emma E. Aiken, Drumright, Okla.

Harlow said that opposition came direct from Negroes in Texas to placing this type of book in Negro schools.

"On the other hand," said Harlow, "we have already secured orders from white schools in Missouri, where it has been decided to use the Negro American Series as a supplementary text.

Mr. Harlow said his agent in Missouri, Q. H. Hunnicutt, had said that in discussing the matter with one white educator he said, "We have supplementary texts covering the Chinese, Mexicans and Indians. Our white children have nothing of this sort regarding Negroes."

This thought is in line with white schools in Oklahoma, where

"NEGROES OR COLORED!"

New York.—(C)—An answer to the perplexing query, "Are We Negroes or Colored people," is contained in the 399 page new book, "Human Side of a People," by Raphael P. Powell, and published by the Philemon Company, 224 W. 135th street.

Mr. Powell was educated in Central High school, Boston, and in law at Boston University Law School. He has been twelve years writing the book, whcih is replete with numerous illustrations and is filled with a mass of educational material and current data on Negro life and history.

Heralded as a "new philosophy in education," the book bounds in "history, biography, logci;; philosophy for thinkers and sociology for social workers."

WATCHING THE BIG PARADE

By RALPH MATTHEWS

Observations on the Death of Sufi Abdul Hamid

NEW YORK

Ever since my earliest cub reporter days I have made it my business to seek out those strange individuals that people look upon as charlatans and quacks and make friends with them.

Today I can list most of the big shots with front page reputation among my intimates. That is why the tragic death of Sufi Abdul Hamid is to me a personal loss— as much a personal loss as was the equally tragic death of the late J. Wilson Becton, evangelist extraordinary; as much of a tragedy as the deportation of Marcus Garvey, the incarceration of Mme. Stephanie St. Clair, the undoing of Caspar Holstien, the threats to assassinate Colonel Hubert Julian, the routing of Faithful Mary, or attacks on Prophet Costonie, or attempts to besmirch the fine name of Elder Michaux.

They are all friends of mine. I have shared their secrets, their hopes and ambitions. I have kept their confidences, watched them rise to heights of grandeur, and shared their disappointments. More than anyone else, I have had the opportunity to see how human they are devoid of their mystic exteriors that publicity has draped around them. With me they have let their hair down and have been just themselves.

* * *

SUFI WAS QUITE HUMAN

Many has been the time that the man whom Harlem knew and feared as the Black Hitler has doffed his green velvet cape and his Turkish turban, loosed his heavy black boots and stretched his 200-odd pounds in a chair, and told me of his dreams to win economic freedom for the colored folks of Harlem, and often have I seen him weep as he related story after story of ingratitude and opposition from the very people he tried to serve.

When Sufi Abdul Hamid laid aside his step ladder and his militant, belligerent attitude toward the exploiters of Harlem and transformed himself into His Holiness, Bishop Amiru-Al-Mu Minim, he did not do so of his own choice. He was forced to assume this role against his wishes and against his own convictions.

He was forced to become a religious fakir because he learned, as many had learned before him, that he belonged to a race that had nothing but contempt for the Nat Turners who dared to fight to help them. Their best rewards went only to the medicine men, like Father Divine who offers nothing better than a mess of fanatical hokus pokus to be absorbed by those bordering on the lunatic fringe.

* *

THE CASE OF DU BOIS

He learned like W. E. B. DuBois learned after spending the best part of his life fighting for his race that unless he wanted to wind up in the poorhouse he had better change his outlook on life and settle down to a nice well-paying professorship in the very Southland which he despised.

There was no professorship waiting for Sufi, so he, too, followed the practice of swallowing his dreams and embracing the thing he once despised—religion.

But when Sufi established his Holy Temple of Tranquillity he did not mean to abandon his program altogether. It was his plan to use the strong religious fanaticism with which the race is endowed as a sugar-coating for the pill he hoped to get his people to swallow.

By using mysticism as a bait, he hoped to draw unto himself a powerful following which he hoped to use as a force to bring about the social and economic reforms which he had hoped to realize through an awakened racial consciousness. His tragic death in an airplane crash last Sunday merely spared him a great disappointment which was bound to come.

Frederick Douglass, greatest of all abolitionists and fighters, died knowing that he was hated by many because he dared to marry a white woman after risking his life to free the slaves.

Booker T. Washington went to his grave knowing that a portion of his race despised him because of his conciliatory policy in the Southland and because he was practical enough to realize that the race to which he belonged was doomed for generations to do things with their hands; and he tried to train them to do their work better.

* * *

TROTTER DIED DISAPPOINTED

William Monroe Trotter let his weary body fall to eternity, a disappointed and beaten old man who got precious little thanks for the relentless one-man war he waged against proscription and discrimination.

James Weldon Johnson died in an automobile crash conscious that much of his efforts had been wasted.

I talked with Marcus Garvey in his exile retreat in London and heard him pour out a story of deceit and treachery which sabotaged his program and resulted in his banishment from the country.

I do not say that all that Garvey stood for was laudable; I do say that his objectives were good, and that personally he was sincere in his efforts to establish the race soundly in the field of international commerce; and never since his deportation has the race reached the same degree of solidarity and oneness of purpose which he was able to generate.

* * *

EVEN JULIAN HAD A CASE

In spite of criticism heaped upon him, I have found much to be admired in the life of Colonel Hubert Julian. True, he has been an adventurer and has lived more or less by his wits, but he was sincere when he went to Ethiopia to lend his skill to Haile Selassie. His charge that the imperial Ethiopian government was dominated by white foreigners—a charge which nearly cost him his life— has since been substantiated by developments. Today Julian has forgotten some of his ambition to be a race saver and contents himself with his mysterious goings and comings back and forth across the Atlantic.

Of course, most of those persons who finally succumb to their own disillusionment could have spared themselves the trouble by taking a common sense view of the situation.

HE'S DOING ALL RIGHT

This common sense view would have told them that at least 70 per cent of the Aframerican population are not only more than content with their condition, but openly resent the efforts—matters not how sincere—of any conscientious objecter who attempts to change the status quo.

Enjoying a remarkable amount of personal liberty, even in the deep South; permitted to work at callings befitting their qualifications, or allowed to exist in idleness which at its worst is better than that enjoyed by the poor white trash of other nations, the colored brother as a mass is fairly content.

His sensibilities of citizenshp completely numbed by exposure to a Nordic culture in his schools, churches and home for generations, it is hard for the average darker constituent to work himself into a lather over a few emotional infractions.

That is why the far-seeing student who sees in evety small discrimination another link in a chain of subjugation is looked upon not so much as a vsionary leader but as a sorehead and a crackpot.

The colored brother has proved himself on numerous occasions to be incapable of thinking in terms of group security. One well-fed individual or group of individuals can always sabotage any program intended for the good of the whole race.

The white man learned long ago that the best way to keep agitation at a minimum is to feed the smarties and starve the dummies. So when a colored brother is smart enough to be troublesome he is given a job in one of our subsidized colleges where he is told to keep his mouth shut and teach the future generations how to grow up to be good Uncle Toms.

The working masses, confined to the slum areas are generally so hard put that they are willing to settle for the right to get drunk on Saturday night and let it go at that.

The great middle classes, cooks, butlers, handymen etc., content themselves with being church members and stooges in a lodge and go to their ignoble graves blissfully content that they had led good conservative lives.

The Sufis, the Garveys, the Trotters and even the Walter Whites finally die from exhaustion caused by their own efforts to fan the flames of race pride all to no avail.

Way back in the days of Christ, being a martyr was a thankless task and there has been no improvement in the business lo these many years.

Racial Consciousness - 1938

PHILADELPHIA'S OLD FAMILIES

---Rich In Historical Background... Present Site Of Wanamaker 13th And Chestnut Sts. Store Once Was Valuable Piece Of Negro's Property

★ ★ ★ ★ ★ ★

By LEROY WILSON

PHILADELPHIA'S old families are rich in unearthed lore!

Every once in a whole some burrowing prober brings to light valuable information concerning the contributions of these pioneer Negroes of Philadelphia. Pioneers who built firm foundations, large families and substantial fortunes, with scarcely more than the wits of uncanny foresight, and astute minds.

As a fitting sequel to a comparatively recent story concerning William Whipper, which appeared in The TRIBUNE, Mrs. Ida Murray Perdue, of 617 N. 43rd street, generously turned over her family album, and poring over its yellowed pages, we were projected into a glamorous, almost mythical past, colored with the brilliance of Negro achievements.

The story of Pedro Entro, venturesome Spaniard, "founder" of the family at Templeton, Pa., several centuries ago, and who later Americanized his name to Peter Enty, was recounted on the first pages of the album.

Settling with his German wife in a wooded section between the Susquehanna and Allegheny rivers, Enty propagated a distinguished line of descendants.

"At one time," said Mrs. Purdue gazing upon the likeness of Tobias Enty, an expert geologist, "the family name of everyone in the town was Enty."

She also believes that "every Enty in the country bears some relationship to the original family." Annual family reunions are attended by some 500 members coming from distant parts of the country and Canada.

Subsequent pages of photos and notes reveal that a place in the journalistic sun was not leased primarily by William Whipper. George Enty, a distant uncle, wrote so convincingly that several of his articles and some fiction frequently appeared in a white Presbyterian monthly.

Mrs. Perdue believes that her great-grand uncle William Whipper's closest rival for the Negro hall of fame is her grandfather, Nathaniel Murray. Canadian born, Murray met Ida Hollingsworth Murray on a visit to Reading, Pa., wedded, carried his bride to Canada and began an eventful career in business.

Just as ris distinguished predecessor, Whipper, had been a devout abolitionist, so did Murray figure importantly in the Canadian William Steele branch of the historical "underground railway."

SUCCESS IN BUSINESS

So much could be said of his activities in this field that stocky volumes would be filled with incidents such as his aid to freed slaves in crossing the river into Canada by lending his own boats.

Success was Murray's even in business. As a dealer in chinaware his well-planned company netted huge sums until the first Negro businessman in Canada suffered disruption at the hands of jealous white merchants. Sometime later, Murray, with undaunted ambition, turned to shoemaking, building a trade even more enviable than his first.

Some of the countless things listed to Nathaniel Murray's credit are: his purchase of an entire block of houses in Ontario in 1890, his valiant and successful fight for mixed schools; his ownership of the historical house in which John Brown stopped before the memorable Harper's Ferry incident; and his being one of only two Negroes to receive the highest degree in music after graduation from the University of Toronto.

OWNED WANAMAKER SITE

Nearing a section of the album devoted to the numerous enterprises of William Whipper, Mrs. Perdue hastened to explain that the pioneer lumberman, abalitionist and journalist, at his death in 1875, willed $5,000 each to several family members, some of whom never negotiated to receive their share.

"The site of John Wanamaker's store at 13th and Chestnut streets was once a valuable piece of Whipper's property," Mrs. Perdue asserted as she also pointed out a sanitorium in Braddock, Pa., owned by her great-grand uncle. Whipper is buried in the Old Folks Home Cemetery, Girard and Belmont avenues.

Born in Chicago, reared in Toledo, Ohio, and a resident of this city for three years, Mrs. Perdue confessed that Philadelphia has stamped an indelible impression on her heart. Her father, Herman Murray, still lives in Chicago although her mother, Minnie Enty Murray, died when she was nine years old.

Mrs. Perdue believes there is hope for the future of young Negroes.

"Instead of blaming everything on the younger set one might look in on the older generation sometimes," she counselled. She is a member of the West Philadelphia Youth Civic League, and in her spare time, collects antiques and travels, a hobby which took her last summer on a trip to Canada with her husband, John F. Perdue.

Mr. Perdue has lived in this city for four years and though born in Miami, Fla., is a graduate of Michigan State Normal SSchool and the University of Michigan. President and co-founder of the Youth Civic League, both he and Mrs. Perdue are active in the management of the 2-year-old organization, which boasts 275 members.

Our purpose is to carry on work of the calibre our ancestors produced," Mr. Perdue, a youthful salesman, declared, "...to elevate young colored men's mind civically, politically, and socially."

Criticizing Negro Business

Our very good friend, H. McKinley Rowan, secretary of the Oklahoma City Negro Business League, and also secretary of the Oklahoma City Negro Retail Grocers Association waxed so warm in our "Mail Bag" column last week we were forced to retreate to the editorial rooms and study carefully what one of our columnists had said which generated so much heat.

It appears that in her column "Thinkin' Through" Miss Freddye Mae Williams offered some criticism of Negro business establishments, and because of this Attorney Rowan takes umbrage. Attorney Rowan does not like the tone of the article and he feels that it develops the wrong sort of psychology among Negroes.

We assume Mrs. Williams will be amply able to defend whatever she has said, but there are just two viewpoints expressed in Attorney Rowan's statement which appear to us as extremely vulnerable. First of all Attorney Rowan strenuously objects to any criticism of Negro business, while on the other hand he devotes one whole lengthy paragraph to criticism of the Negro consumer. We wonder whether right here that old adage does not come directly in point and play. What is good for the goose is also good for the gander. Why claim the right to criticise the Negro buying public and deny right to criticize the Negro business man!

Attorney Rowan does not fail to jump upon the Negro housewife with both feet. Read what he says:

"Another thing about some of the housewives, not all, but especially those fastidious ones, that if they see butter marked 29c per pound at the Negro store and 27c per pond at the other store across town, they will either spend 15c for car fare or burn up enough gasoline to buy the butter from either store that they might go to this other store across town and buy the 27c butter notwithstanding the Negro store is in the next block to them.

"Something else about the fastidious housewife: She is so fastidious that she prides herself on being able to go to the other store and make her purchases. She often feels that it is an honor to her to be able to go to the other folks to make deals of any and all kinds. This, I think is a motivating factor which leads her to seek the other people for her dealings, and not so much the cost or price, for there are numerous occasions wherein she is not consistent, in that many times, and most times, it costs her more to deal with the other man."

Now what do you think about a fellow who will say all of that about the Negro housewife and yet shouts from the hilltop that nothing must be said about the Negro business man? Why should he claim the right to call a certain class of Negro women "inconsistent" and "fastidious?" What about his tone and what about the wrong psychology he may develop?

As we read the paragraph, published above, this writer notes that Attorney Rowan refers to the price of butter at Negro grocery stores. He says the Negro housewife rushes off to the white store to buy that butter.

As a Negro newspaper man we rise to exclaim "How does the Negro housewife know what the price of butter is at the Negro store? In what paper is that butter advertised? The white chain store and the white independent grocer, if he does not have a half page ad publishing the price of his butter, most assuredly scatters all over the community handbills announcing the price of his butter. Get last week's issue of the Black Dispatch and note how many Negro grocers in Oklahoma City advertise their butter. There will not be one item listed from any Negro grocery store.

We want to use Attorney Rowan's own argument to see where we can get. He says he would be very glad to locate all of these places for the Negro housewives. There are twenty thousand Negro in Oklahoma City, and let us say four thousand housewives. That's a pretty heavy assignment for Attorney Rowan, and it's a very antiquated, unmodern method he would pursue while not wanting to be criticized.

The truth is that thousands of Negroes in Oklahoma City are unaware of what the black business man has on his shelves. Here is a fine case in point which proves what we are talking about: Several years ago, when A. Maceo Smith was leaving Oklahoma City for Dallas, the Housewives League, an auxiliary of the Oklahoma City Negro Business League, decided to purchase a present for Mr. Smith in consideration of his valuable services to the league. This group of women, who had for their slogan: "Buy whatever you can buy from a Negro business establishment" went downtown and purchased a leather purse. They selected one of the Negro druggists to present the purse.

On the night of the presentation this Negro druggist found himself presenting a purse to his very personal friend that was purchased down on Main Street for a price one dollar higher than he sold the same purse in his drug store. There was but one answer those Negro women had to make when he inquired why they went downtown and purchased this purse at a higher price than he offered the same article: "We did not know you sold leather purses" they exclaimed in unison.

How many Negro business men have bargain prices that Negroes know anything about? How many have on their shelves articles about which the public knows nothing? Should one be called "fastidious" solely because he had no knowledge of the existence of a given article, or "inconsistent" because of a sale price hidden behind a door?

In order that we will not be misunderstood we want to say here and now that we believe we have some excellent grocery stores, owned by Negroes, in Oklahoma City. Burnett's, Wilson's, Sparks, Wells are models in a number of ways. We have a number of others too numerous to mention. Their excellence is not at issue. What we have in mind is the notion of Attorney Rowan that criticism should not be made of the Negro business establishment.

As a matter of fact, our remarks are directed to all types of Negro business including newspapers. We jumped from eight pages to twelve because of criticism and while we write these lines we are not unmindful of other strictures made regarding this newspaper organization. We would not know about them but for the grumble of the people. Individuals as well as business organizations should keep their ears to the ground in order to determine the reaction of the people.

The Negroes who are making money in the business world are the Negroes who advertise. The Black Dispatch always gets a flood of letters when we run an ad saying "Agents Wanted". We found out we cannot afford to take it for granted that the people know we want agents. When we take that ad out of our columns there is a noticeable faling off of new agents.

We think a direct criticism of Negro business is that it takes too much for granted. We assume the public knows we are in business, and that knowing this the public also knows the price we have marked on our goods. In the meantime the other fellow advertises 29c butter and sells it while ours goes unnoticed marked at 27c.

We think Attorney Rowan has started an interesting discussion. We will be glad to have his reaction to what we have said here. We believe there is such a thing as constructive criticism. As an individual this writer has always gotten his chart and compass out of what the other fellows said about him. We have found that we can profit most out of unfriendly estimates. Our friends are likely to gloss over the our faults while our enemies cut through to the truth. We are much impressed with the logic in what Mrs. Williams says when she avers that the Negro business man cannot "demand, unconditionally, the trade of his people". Basically we should expect business to develop on price, quality and service. After then, color might fight its way into the picture.

Racial Consciousness — 1938

UNLESS you get the MOST out of your money you are not spending it INTELLIGENTLY.

If you ARE to get the most out of your money you must SPEND it as a WISE CONSUMER and as a WISE NEGRO.

More and more of your people are LEARNING that out of each dollar they must not only get the MOST VALUE, but also the MOST EMPLOYMENT.

Many of your people remain on RELIEF, recipients of INADEQUATE DOLES that sap ambition and initiative, because most of your people have spent their money NOT wisely but THOUGHTLESSLY.

This THOUGHTLESS SPENDING has deprived us alike of values and JOBS until today our percentage of unemployment is almost TWICE that of the OTHER GROUP.

Economic law and vital necessity dictate HOW you must spend MOST of your money.

The law of RACIAL SURVIVAL should dictate WHERE you should spend most of your money.

Over 30,000 COLORED MINISTERS find employment because your people SUPPORT your churches.

Over 20,000 COLORED BEAUTICIANS find employment because your people SUPPORT their establishments.

Over 6,000 colored men and women find employment because your people SUPPORT COLORED INSURANCE COMPANIES.

Over 150 colored newspapers give employment to trained colored staffs because you BUY COLORED NEWSPAPERS.

Over 25,000 COLORED RETAIL STORES give employment to scores of thousands of managers, clerks and deliverymen because you SUPPORT these stores.

These are JOBS which your people WOULD NOT HAVE if you did not make it possible by SPENDING your money according to the law of RACIAL SURVIVAL.

You are FORCED to spend money DAILY for food, clothing, shelter, protection and recreation.

But you are NOT FORCED to spend it where people are NOT GIVEN JOBS.

You demand that WHAT YOU BUY shall be worth WHAT YOU SPEND for it, but only a few of your people DEMAND that what they buy shall be bought FROM COLORED CLERKS.

If you are an INTELLIGENT SPENDER, you demand the products of CERTAIN firms and factories.

If you are an intelligent NEGRO spender, you demand that these firms and factories be employers of NEGRO LABOR, and that they ADVERTISE in Negro newspapers.

If you would get the DOUBLE VALUE of QUALITY and EMPLOYMENT out of your dollar, you must see that you impose a DOUBLE DUTY on your dollar.

Most of the DIFFICULTIES of your group arise from its ECONOMIC WEAKNESS, its lack of jobs, its UNINTELLIGENT SPENDING.

Those difficulties will largely be ELIMINATED when you DEMAND COLORED FACES ACROSS THE COUNTER, and GET them.

In many places your people have made HUNDREDS OF NEGRO JOBS by INTELLIGENT SPENDING: making some of their dollars do DOUBLE DUTY for quality AND jobs.

We can send our EMPLOYMENT UP ONE THOUSAND PER CENT by making all of our dollars serve this DOUBLE PURPOSE.

We must SPEND INTELLIGENTLY if we are to LIVE PROPERLY.

This DECISION rests NOT with the other fellow but WITH US.

Colored Youth Told To Fight For Equality

Must Demand Recognition, Miss Nannie Burroughs Advises

"George Washington Carver couldn't get within hailing distance of a beauty contest, but he stepped into the halls of immortality by his great contributions to science."

Miss Nannie H. Burroughs, president of the National Training School for Girls, Washington, D. C., thus urged colored youth not to permit their color to hamper them in their fight for social and economic security, last Monday.

"Everyone is possessed with divine qualities regardless of race, creed or color," Miss Burroughs pointed out, "and in youth there are enough qualities to glorify the Negro race."

She was the principal speaker at a meeting sponsored by the Young People's Education Society of Union Baptist Church, Fitzwater and Martin streets.

Other participants were Miss Esther Pryor, president of the Educational Society; William H. Jones, who introduced Miss Burroughs; the Young People's choir of Vine Street Baptist Church, 56th and Vine streets, and Rev. J. E. Kirkland, pastor of Union Baptist Church.

Story Of Negro Told In Pictures Of Life Magazine

NEW YORK— Twelve full pages of the October 3 issue of LIFE magazine contain an essay in pictures on the Negro in the United States. The pictures give a birds eye view of the Negro's development in politics, economics, art, literature, social life, education and sports.

Life Tells Story of Negro in Pictures

NEW YORK, Sept. 30—Twelve full pages of the October 3 issue of Life magazine contain an essay in pictures on the Negro in development in politics, economics, art, literature, social life, education, and sports.

The panorama includes pictures of the new buildings on several Negro university campuses, a full-page photo of Augusta Savage, showing the sculptor working on a figure to be shown at the New York World Fair, and more than a score of Negro leaders from Frederick Douglass to Walter White. According to observers the publication of so large a number of pictures of Negroes by a national picture magazine, represents a new trend in this field.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library, Nashville, Tennessee.

What is the total accumulated wealth of the Negro in the United States?

Ans.—The total accumulated wealth o fthe Negro in the United States is about two and one-half billion dollars.

What book of Langston Hughes brought him the Harmon Award in literature?

Ans.—In 1930 Langston Hughes received the Harmon Award in literature, a gold medal and $400 for his book, "Not Without Laughter."

What per cent of the rural population of Tennessee are Negroes? Compare Kentucky and Tennessee in this respect.

Ans.—According to a recent report 13.8 per cent of the rural population of Tennessee is comprised of Negroes. In Kentucky, only six per cent of the rural population is of Negroes.

Who was General N. P. Banks?

Ans.—General N. P. Banks established the "Free Labor Bank" in New Orleans, Louisiana, 1864. This was the first bank established especially for Negroes. The success of this and other banks similarly operated encouraged friends of the recently freed Negroes to give them an opportunity to save their earnings.

Did Nashville, Tennessee have a Negro delegate or alternate at the 1936 Republican National Convention?

Ans.—No, according to the list of Negro delegates and alternates at the 1936 Republican National Convention, the two delegates from Tennessee came from Memphis. They were R. R. Church and L. H. Brenner.

THE black man sitting comfortably on the throne of ACHIEVEMENT throws back his head, holds his sides and LAUGHS long and loud these days when misguided and MISINFORMED white people continue to lecture him on his INFERIORITY.

THEY are worried, but he is NOT WORRIED.

They have gathered all sorts of phony "facts" and statistics to "prove" that he is not their EQUAL.

They have prepared books and manuscripts "proving" their SUPERIORITY, and they cannot UNDERSTAND why he is not IMPRESSED.

They have done all they could to hamper his PROGRESS and poison the mind of the WORLD against him and against HIMSELF.

They have practiced SEGREGATION, discrimination and OSTRACISM, and yet the American Negro remains AT EASE, sitting comfortably, LAUGHING at them.

They have marshalled their learned scientists in a prolonged effort once and for all to make him recognize and ADMIT that they are the BEST, and still he looks down upon them with amused tolerance, refusing even to RESTRAIN his loud guffaws.

At FIRST they said he was NOT even a member of the human race, but some sort of "MISSING LINK," and he just laughed.

THEN they said that while he MIGHT be a member of the human race, he was FAR DOWN the scale and could not POSSIBLY rise to THEIR level, and he just laughed louder.

After this, they "proved" by elaborate statistics that even if it were theoretically POSSIBLE for him to accomplish as much as they had, he had NOT DONE SO yet and WOULD NOT do so. He continued to be greatly AMUSED.

They HANDICAPPED him in education, in industry, in politics, in civil rights, PENNED him in inferior residential districts, and bribed his Uncle Tom "leaders" to APOLOGIZE for his failure to measure up to what they called civilization, but he STILL laughed.

They are greatly PUZZLED today, unable to UNDERSTAND why in the face of insurmountable odds and disheartening HANDICAPS the American Negro remains in good humor.

The whole WORLD is equally puzzled at this strange PHENOMENON.

The American Negro LAUGHS, and laughs very HEARTILY, because he KNOWS and has ALWAYS KNOWN that he will continue to SURVIVE and PROGRESS; that TIME is with him; that he has the GUTS to "take it" and TRIUMPH over all odds.

The American Negro can laugh in the face of ADVERSITY because he has CONFIDENCE in himself.

That confidence arises from his KNOWLEDGE of what he has come FROM, of what he has ACHIEVED in his three centuries of TROUBLE.

That three centuries tested and TEMPERED him as fire tempers steel and makes it more able to WITHSTAND wear and tear.

He has walked through the valley of DEATH, waded through the swamps of RIDICULE, spanned the rivers of ADVERSITY, and he is stronger and more sure than ever.

Beginning without LEARNING, without FRIENDS, without OPPORTUNITY, he has them ALL today, and he KNOWS he has them because he MERITED them and MADE them possible.

He feels STRONG AND SURE because of what he has been through.

When a man FEELS SURE as a result of ACCOMPLISHMENT, he can look danger in the teeth and LAUGH ALOUD; when he has pulled a hundred hills, a FEW MORE hills mean NOTHING to him.

Like a tough prizefighter, the American Negro has TAKEN the stiffest PUNCHES and come back for more and MORE, and that is not as they THOUGHT it would be.

He was never HOPELESS, although often WORRIED; but today, sitting on the throne of ACHIEVEMENT, he is so sure of himself that he just laughs.

...and the Worst is Yet to Come

Racial Consciousness - 1938

Reader Outlines Methods For Development Of Negro Song Writing Businesses

Says Negro Buying Power Enables Us To Maintain Such Businesses With Little Difficulty— Invites Comments From Others

To the Editor:

I am herewith expressing my thanks to both you and Mr. George S. Schuyler for publishing my article relative to the obstacles facing the Negro song writers and publishers in Mr. Schuyler's column, "Views and Reviews," under date of September 17. However, I don't agree with Mr. Schuyler's belief that because the white people control the three sources of revenue, such as radio, sheet music and phonograph, that Negroes haven't a chance to succeed. It is true the whites do not control these three sources as outlined above to some extent, but not altogether, if he but only knew it. The sad part of it is that he does not know it.

Contrary to many beliefs the radio does not bring in the revenue for a song publisher or composer, but instead it is a revenue killer because when a song is being used in a broadcast and is sung from morn till night, day in and day out, people soon learn it by heart and don't bother to buy a copy for their homes. Hence if white people controlling radio networks refuse to give Negro song writers and publishers a break with the compositions, over the air, it's a help instead of a hinderance. It's a blessing in disguise. This gives Negro song writers and publishers a chance to sell their music among the several million Negroes in the U. S. After all the white man does not control the buying power of the Negro's pocketbook. Negro public can buy Negro written and published songs from Negro publishers can't they? Perhaps I am mistaken in my opinion, but it seems to me that he could make the grade here without the aid of Marse John, just as many Negro newspaper owners are making a success of publishing and selling newspapers without the aid or consent of said gentleman

Although Negroes do not own record manufacturing plants, there are plenty of Negroes who do own business places, beer parlors, restaurants, etc., and who spend hundreds of dollars annually with white phonograph record manufacturers for records for nickelodeons. Here again the Negro can use his buying power by insisting on obtaining records made by Negroes.

White record manufacturers are business to make money and they realize the power of Negro dollars. If you don't believe Negro records are money makers, then why is it that they make so many such records with colored bands and other Negro entertainers? Even some records are made with most ignorant Negro preachers recording sermons. There is a great chance for the Negro songwriter and publisher to tie up here with phonograph record makers and purchasers. I have thought of several suggestions for the Negro publisher and independent song writer to develop a market among his own people.

First write and publish your own songs with your own money and have them properly copyrighted for your protection.

Secondly, sell these songs via mail order or personal contact with Negro stores or by hiring Negro agents to canvass homes, beauty parlors, drugstores, etc.

Thirdly, sell these songs at a price range within the reach of the average Negro's pocketbook.

Fourth: Advertise in all Negro publications and last, plug your songs through Negro bands and individual entertainers. This can be done by distributing free of charge professional copies to all Negro bands and entertainers.

I would certainly appreciate comments concerning my suggestions for developing songwriting and publishing business among Negroes.

Herman A Stuckey,
1205 E. Waldburgh,
Savannah, Ga.

on the sidewalk

UNTIL a few years ago when Monroe N. Work, of Tuskegee, published the first Negro Year Book, little was recorded about American Negro achievements. It was generally understood and accepted even by Negroes that there had been little economic progress, and since the achievements of individuals, races or nations are measured by their economic advancement, the Negro was considered a burden rather than a blessing.

While the depression hit the colored man a solar plexus blow, it served to stimulate an investigation into Negro farm and property assets. It is estimated on the basis of tax returns that in spite of the depression Negroes in the United States in 1936 owned 20,000,000 acres of land or 31,000 square miles which is an area about equal to the five New England states.

In 1928 Negroes of Georgia made tax returns on a million and a half acres of land assessed at thirteen million dollars, and in Virginia, in the same year, Negroes made tax returns amounting to $29,000,000 on 2,000,000 acres of land.

In studying these statistics and in measuring the Negro's economic progress thru them, one must remember that this has been accomplished in the scope of seventy-five years.

The infant clamors to touch a hot stove or wade in the duck pond, because its mother has pointed out that those things must be avoided. During the Negro's more than 250 years of bondage, he was instructed to stay away from education in art, literature and the sciences. Hence, like the curious child, liberated Negroes left farms to which they had been chained and tested their capacity for the things which had been labeled "Not for You!"

Let us very briefly measure the intellectual progress accomplished within the same period of time Negroes have become taxpayers on approximately 20 million acres of land.

Afro-Americans have had the doors of many of our best American educational institutions closed to them in the North and West, and in the South, where they pay taxes on the same basis as other Americans, they are forced to accept about one-third the amount per student allotted whites. Despite these conditions, colored men and women have forged ahead intellectually.

Negroes have graduated cum laude and magna cum laude from such leading universities as Syracuse, Bryn Mawr, Bates, Tufts, Brown, Pennsylvania, Columbia, California, and Harvard.

Membership in the Phi Beta Kappa fraternity is conferred in the leading colleges and universities on undergraduates who are among the best students, and is awarded for scholarship only.

The number of Negroes elected to membership in the Phi Beta Kappa fraternity, from 1874 to 1936, is 155.

Most of this information and the bulk of the Afro-American's historic achievements have been thoroughly ignored by our educational system. Seldom is it hinted within our institutions of learning that Negroes are vital factors in the nation's history. Recently, this lack has been decried extensively.

However, a class in "Negro History" soon will become part of the curriculum at Jefferson High school. The new subject is an experiment and, if successful, will be duplicated in other high schools of the city. One of its commendable features is the asserted policy of urging all races and nationalities to join. The class will be conducted by Mrs. Hazel Whitaker, the first young colored woman in Los Angeles who qualified to teach in the high school. Mrs. Whitaker is a serious student of social problems. She is now in her third year at Jefferson and considered one of the institution's ablest instructors.

The "Negro History" class is not a new idea. For years, its inclusion in the state's educational lay-out has been advocated. And for years its inclusion has been fought. Able, fair-minded citizens of both races have taken definite stands either pro or con.

Chief argument against a special Negro History class is the contention that Negro history, because it is a vital factor of the entire pattern of our American story, should not be dealt with in any exclusive manner. It is held that the Negro's deeds have been of such far-reaching national importance that they should be placed in their just positions within the general American history texts. An all-white instruction of the nation's history, it is claimed, is no less inaccurate than an all-black one.

For instance, the battle of San Juan Hill has been accredited one of the most glorious moments of American romance. White and black students are taught the magnificent courage of Theodore Roosevelt. Teachers herald the brave rough-riders, neglect to state that both Roosevelt and the cavalry were inspired by the tenacity of black infantry that refused to retreat when so ordered. This display of outstanding merit, it is argued, should be included in all tales of the San Juan fracas—not merely over-emphasized in an all-Negro course.

Thus, on the several previous

ON THE SIDEWALK

(Continued from page 1-A)

occasions, when a "Negro History" class was considered, contention and disagreement grew so that the entire idea was abandoned. Black students have burned to hear their heroes immortalized along with Washington, Lincoln, and Roosevelt. But black students have been wise enough to perceive that a historical accounting independent of the general American history could reflect but little glory. Great Negroes already have been recognized—the question many wished to have answered was this, "Who among our great Negroes also are great Americans?" Obviously, a special Negro class cannot answer this query.

But, friends, an incessant bickering on the behalf of a distant, abstract victory is of very little practical use. That is, we may argue for general recognition 'til blue in the face, but find ourselves lost if some sort of actual progress is not made. Therefore, let us consider the Jefferson "Negro History" class a wedge with which to open the great portals of general recognition. Oftimes, we become obsessed with the ultimate triumph and forget the essential preliminary success. In the military texts of our fighting world, it is shown that skillful minor stabs and well-timed skirmishes are the actual basis of major victory.

With a campaign for appropriate understanding of the black man's historical position, we find the "enemy" in neither law, words, or men. There is no statute which we must strike from the law books. There is no key man in the educational system offering ruthless opposition. The enemy is greater than any of these. The enemy, friends, is the psychology of a human mind.

Let's not fool ourselves; this is the most vital factor in any crusade. When Hitler forced a combination of the world's greatest war machines into submission, his victory was psychological. England and France gave in because their people had not been subjected to a propaganda office—a Joseph Goebbels. Had Britain and France been psychologically stirred to the point of devil-may-care recklessness of the Germans, contemporary history would be greatly altered. The power of psychology was best illustrated, however, when the Czechs forced Hitler to ignore his time-limit ultimatum and convoke another conference. Get the picture! Weak Czechoslovakia performed the miracle which powerful Britain and France feared to attempt. Why was this possible? Because of the intense hatred, developed through the years, which Czechs felt for their Aryan neighbor. Hate, friends—a phenomenon of the human mind.

Thus, in our battle for historic recognition, we fight another phenomenon of the mind—indifference. Texts, literature, movies, plays—all media have ignored the Negro as an important contributor to the nation's culture. There is hardly a single military, cultural, or economic development since the beginning of our country which has not been influenced by the Negro. A creative study of mathematics in the United States was sired by Benjamin Banneker, one of the constructors of Washington, D. C. Editorial journalism was fathered by Douglass—and so on down the line. Yet these achievements have been ignored. The Negro, in so far as the nation in general is concerned, has remained a porter. This tremendous misconception — entirely psychological, or mental, cannot be hurdled with one leap. Today no general text book can be written which reflects the Negro's proper position in relation to our whole national development. We must propagandize for this a little longer.

Therefore welcome the Jefferson "Negro History" class! We do not pretend that it is our goal. However, it may well become the first strategic movement in a great educational battle within the state. The establishment of this class reflects, at least, some suspicion on the part of educational leaders that the Negro, historically, is being gypped.

Sociologist Says White Ignorant of Negro Press

CHAPEL HILL, N. C., Oct. 27 — (C) — T. G. Standing of the Oklahoma Agricultural and Mechanical college, writing on "The Possibility of a Distinctive Culture Contribution from the American Negro" in the current Social Forces, published here, says "The Negro press of which white persons are almost wholly ignorant, is both a reflection and a powerful stimulant to this racial movement."

The movement which Mr. Standing mentions is explained when he says, "The modern Negro feels that, like other racial groups, he must have a past of which he may be proud. He must have pioneers, adventurers, and a worthy racial history which will fire the patriotic imagination of colored youth."

LISTEN TO THIS !

(By HOBART T. MITCHELL)

A prominent physician of Mobile, in 1844, stated that the brain of the Negro is one-tenth smaller than a white man's and that the Negro could not live in the north because the cold climate would freeze his brain and make him insane.

An ex-Senator of the United States, a colored man, Blanche K. Bruce of Mississippi, was honored by having created for him the office of register of the treasury.

White members of St. George's Methodist Episcopal in Philadelphia (1787) wanted to segregate the Negro membership to a part of the church. Absalom Jones and others choosing not to be insulted organized the Free African Society. From this developed St. Thomas's Episcopal Church which opened for service July 17, 1794; and Absalom Jones became the first Negro rector in the United States.

The Minneapolis Tribune (evening) of Minneapolis, Minnesota, Monday, January 21, 1937, states that Edward H. Morris, Negro lawyer of Chicago Ill., has a practice worth $20,000 a year.

In 1854, Dr. De Grasse, a Negro, was admitted as a member of the Massachusetts Medical Society.

The first Negro to be granted a patent was Henry Blair, of Maryland, who received official protection for a corn harvester, 1834.

Booker T. Washington reached Tuskegee in June 1881. July 4 was the date set for the opening of the school in the little shanty which had been secured for its accommodation. On the above morning 30 students reported. Oliva A. Davidson was one of the teachers—later becoming Mrs. Booker T. Washington.

1935-36 average yearly net cash incomes for the families of white sharecroppers ranged from $203 for Georgia to $643 for North Carolina. Some what lower on the scale, the families of Negro sharecroppers had net cash incomes that varied from a low of $175 in Georgia to a high of $523 in North Carolina.

The late James Weldon Johnson was the first colored man to pass the state bar examination of the state of Florida. United States Senator Fletcher made the motion for him to practice law in the above state.

The average Negro non-relief farm operator (family) in Mississippi who spends $289 for all foods eats $70 worth of pork a year and only $8 worth of other meats.

A Negro fired the first shot at Manila Bay, from the Olympia, flag ship of Admiral Dewey, commanding the American forces on the Asiatic station, during the Spanish-American War. He was John Jordan, chief gunner's mate United States Navy.

History Association to Award Prizes at Its Annual Meeting

Dr Luther Jackson To Receive First Award of $100

The Association for the Study of Negro Life and History has announced the award of history prizes to be given at its annual meeting in New York City beginning Friday, November 11. These prizes are awarded annually to those who contribute during the year the best articles and reviews to the Journal of Negro History, a scientific magazine which has been published regularly every quarter since January, 1916.

The first prize of one-hundred dollars goes to Dr. Luther Porter Jackson, of Virginia State College, for his unpublished article on "The Virginia Free Negro Farmer and Property Owner, 1830 to 1860," being an aspect of his thesis recently submitted to the University of Chicago in fulfilment of the requirements for the degree of doctor of philosophy.

For years Dr. Jackson has extended his researches throughout the Old Dominion, running down documents on Negroes even in the court records of distant county seats.

$50 SECOND PRIZE

Second prize of fifty-dollars for the next best article goes to Dr. Horace Mann Bond, of Fisk University, for his article on "Social and Economic Forces in Alabama Reconstruction." This is a by-product of Dr. Bond's work on **Negro Education in Alabama, A Study in Cotton and Steel**, his thesis submitted in partial fulfilment of the requirements for the degree of doctor of philosophy at the University of Chicago in 1937.

At the same time the thesis was awarded the Susan Colver Rosenberger Prize for being the best essay submitted to the department of political science of that institution that year. This work is now being published by the Associated Publishers.

The first prize of fifty-dollars for the best review contributed to this magazine for the period goes to W. M. Brewer, director of the department of history in the high schools of the District of Columbia, for his review of Bertram Wilbur Doyles's **Etiquette of Racial Relations in the South**, another dissertation accepted at the University of Chicago in partial fulfilment for the degree of doctor of philosophy.

The second prize of twenty-five dollars for the next best review contributed to the magazine during the same period goes to James A. Porter, instructor in the art department of Howard University for his review of Dr. Julius E. Lips' **The Savage Hits Back, or the White Man Through Native Eyes**. The appearance of this book revealing so much which had been little thought of, caused almost a sensation.

Racial Consciousness—1938.

Association for the Study of Negro Life and History.

Historians Gather In N. Y.

Africa to Be Central Theme Of Association

NEW YORK—(ANP)—Under the chairmanship of Harcourt A. Tynes of New York City, supported by citizens interested in studying the past and present status of the Negro, a conference of the race's historians will be held here November 11-13.

This assembly is the regular annual meeting of the Association for the Study of Negro Life and History now meeting in its 23rd annual session, the work having been founded by Carter G. Woodson in Chicago September 9,1915.

The annual meeting will open on Friday evening with a session at Riverside church, of which Dr. Harry Emerson Fosdick is the pastor. Mrs. Mary McLeod Bethune will deliver the opening address and will discuss the importance of inculcating in the mind of the youth an appreciation of the past and imparting information as to the status of the race. Dr. Henry Neumann of Brooklyn Society for Ethical Culture, an authority on literature for children, will also appear.

AFRICA IS TOPIC

Saturday morning at the American Museum of Natural History the session will be devoted to the discussion of Africa. Dr. Melville J. Herskovits, who has recently studied in West Africa, will speak. He will be followed by Max Yergan, secretary of the National Committee on African Affairs, who will speak on South Africa. Dr. Ralph J. Bunche, who has recently spent two years on that continent studying conditions, will speak on East Africa.

On Saturday afternoon, the Mayfair will serve the conference a luncheon followed by a discussion of the Negro in New York. Dr. Charles H. Wesley head of the department of history of Howard university, will open the session with an address dealing with the historic background of the Negro here. He will be followed by Professor Philip Foner of the College of the City of New York, who will speak upon the same topic.

Captain A. B. Spingarn, well known attorney and long interested in the collection of Negro records, will participate in the discussion. Dr. Robert A. Warner, of the department of history at Yale university, will speak of the Negroes of New Haven.

Later there will be a writers' breakfast at the Memo Professional club, a discussion of the Negro in Latin America. An introductory address will be made by Prof. L. D Reddick of Chicago. He will be followed by Dr. Richard Pattee, former professor of history at the University of Puerto Rico and now connected with the Division of the American Republics in the United States Department of State.

Racial Consciousness–1938

Negro History Week.

New Orleans, La., Times-Picayune
February 6, 1938

PROGRAM ON NEGRO IN HISTORY IS SET

Dillard University Announces Series to Be Started Monday

A series of programs on "The Negro in History" will be conducted this week at Dillard university in conjunction with the Association for the Study of Negro Life and History, Washington. D. C.

A program on "The Young Negro" will be held at 11:50 a. m. Monday. Among those scheduled to appear on the program are John B. Buggs, Irene Williams, Eva Crawford, W. R. Brazier and O. M. Butler, the last of whom will present "Some Little Known Facts About the Negro."

Two lectures are listed for Wednesday by Professor Harrison Brown of the Institute of International Education, New York city. He will speak at noon on "Can America Remain Neutral?" and at 7:30 p. m. on "Race and Culture in the Far East."

Dr. W. T. Fontaine of Southern university will speak at the noon assembly Friday on "World Decadence and Aspirations of the Negro."

The celebration ends Saturday with presentation by the Dillard University Players' Guild of three dramas of negro life, "Bad Man," "Ti Yette" and "Sacrifice,."

Music throughout the programs will be furnished by the Dillard university quartet and choir. In addition, there will be in the university library an exhibition of African and negro art objects of the Carnegie Foundation, documents of the Dillard history projects, and unusual books by and about the negro.

Durham. N. C. Sun
February 5, 1938

LIBRARY TO OBSERVE NEGRO HISTORY WEEK

Negro history week, beginning Sunday, will be observed by the Durham colored library. Plans for the observance will include a "Know Your Race" picture contest involving the pupils of the elementary and high schools of the city.

The special week's observance is sponsored by the Association for the Study of Negro Life and History. The plan was inaugurated in 1926 and since that time numerous organizations have tried to create further interest in the observance.

Throughout next week the library, located at 501 Fayetteville street, will have on display a collection of books depicting every phase of Negro life. Most of the books are by Negro writers who have gained fame in their fields.

The picture contest will continue through next Saturday.

Wilmington, N. C. Morning Star
February 8, 1938

Negro History Week To Be Observed Here

The Hampton Alumni association will observe Negro National History Week Tuesday night at St. Luke's A. M. E. Zion church, it was announced yesterday.

The public has been invited to attend the meeting, the program of which follows:

Negro national anthem; invocation by the Rev. Marshall A. Alexander, pastor of Central (colored) Baptist church; remarks by the president of the alumni club; spirituals community singers; principal address, the Rev. J. D. Taylor; singing, Excelsior Glee club; playlet singing, Williston Glee club; Alma Mater club; benediction, Rev. S. J. Howie.

Local Observance Of History Week

Negro History Week, being observed its thirteenth year, will find its way into the classrooms of Seattle public and parochial schools February 6-12, and the bulletin boards and prominent shelves of the Seattle Public Library. The Seattle Urban League, an agency of the Community Fund has prepared materials for use during the week in both schools and libraries. No special meetings will be held but contributions of Negroes to American life will be used as subject matter in the regular courses, such as history, English, art and music, and others. This will be in keeping with the policy of the Seattle Public schools of not setting aside any racial or national group as Exhibit A, but including all as vital parts of our country.

Drive For Negro History Week Now In Full Swing

DUNJEE LISTS FINE COLLECTION THAT SHOULD BE IN EVERY LIBRARY

History Week bulletins and other material was sent out this week to a limited mailing list among the teachers of the state by Editor Roscoe Dunjee, chairman of the Negro History Week campaign, and according to Editor Dunjee, responses are coming in rapidly, stating that unusual efforts will be launched all over Oklahoma.

"I only had a limited amount of literature to send out," declared Editor Dunjee, "but I have sent for more and should have it on hand by Thursday. Schools desirous of this literature and desirous of getting into the Negro History Week campaign, should write at once so that some of this material can be forwarded to them."

"Schools where Negro history books were purchased last year should add to the collection this season," declared Editor Dunjee. He pointed out that the latest issue of the Negro Year Book is just off the press as is the latest edition of "Who's Who in Colored America."

Other books furnishing excellent material for study are: "Negroes in the United States," Department of Commerce; "Liberia Rediscovered," Young; "Negroes of Africa," Dalafosse; "St. Peter Relates an Incident," James Weldon Johnson; "The African Background Outlined," Carter Woodson; "The Everlasting Stain," Kelly Miller; "George Washington and the Negro," Mazyk; "The History of the Negro Church," Carter Woodson; "Wonderful Ethiopians," Drusilla Dunjee-Houston; "Free Negro Heads of Families in the United States in 1830," Woodson; "Let Me Live," Angelo Herndon; "Negro Musicians and Their Music," Maud Cuney Hare; "The Negro in South Carolina During Reconstruction," Woodson; "The Colored Situation," Everett; "All White America," T. T. McKinney; "The Underground Railroad," William Still.

While it is important to secure books and develop libraries, it should not be forgotten that the important thing to do is to help raise needed funds for the Association for the Study of Negro Life and History. New sources must be tapped for knowledge, the world must be combed for data regarding black folk and it will take large sums of money to do this."

To any person contributing as much as $1.00, the Association will send the Negro History Bulletin and those who send as much as $4 will receive that quarterly, "Journal of Negro Life."

Chase City, Va. Progress
February 24, 1938

NEGRO HISTORY WEEK OBSERVED HERE

The supervisors, teachers, and pupils of Chase City District Schols held their Annual Negro History Week Program at the Silone Baptist Church, Chase City. The eight schools of the district were represented on the program.

Dr. John Cotton, Principal Emeritus of Henderson Institute, Henderson, N. C., and a trustee of Knoxville College, Knoxville, Tenn., delivered the address. Dr. Cotton spoke on "The Contribution of the Negro to Religion, to Education, to Business and to War." He stated that even though much has been done, there is still a great deal to be accomplished.

Remarks were made by Dr. F. W. Wilson, Principal, Thyne Institute; Colonel Lucius Gregory; Mrs. N. V. Boyd, and Mrs. M. M. Booker, Supervisors of Mecklenburg County.

The program rendered by the schools follows:

Negro National Anthem, audience.

Prayer, Dr. F. W. Wilson, Principal, Thyne Institute.

Welcome, Louise Davis, Thyne Institute.

Response to welcome, Mable Hayes, Concord Graded School.

Song, "Joshua Fit the Battle of Jerico," Boys Chorus, Chase City Graded School.

Reading, "The Negro and Education," Myrtle Hayes, Berean School.

Dialogue, "Who's Who In Negro History," Pupils of Rocky Mount Graded School.

Song, "Old Folks at Home," Pupils of Piney Grove Graded School.

Reading, "The Rival," Wilber Keaton, Finneywood Graded School.

Reading, "An Ante-Bellum Sermon," Irving Rosell, Finneywood School.

Reading, "Lullaby," Marjorie Keene, Concord Graded School.

Paper, "Virginia's Contribution to Negro History," Eleanor Tapp, Thyne Institute.

Solo, "Songs My Mother Taught Me," Florence Robertson, Chase City Graded School.

Paper, "The Negro Child and His Possibilities," Josephine Logan, Spanish Grove Graded School.

Reading, "In the Morning," Ann Daily, Chase City Graded School.

Song, "Swing Low Sweet Chariot," Thyne Institute Choral Group.

Benediction, Rev. A. F. Wilson, President of the Chase City Graded School League.

Hazlehurst, Miss. News
February 10, 1938

NEGRO HISTORY WEEK

This is "Negro History Week" which marks the seventy-fifth year of negro freedom and progress, and the Mississippi Weekly, a negro newspaper, managed by Willie J. Miller, of Jackson, is putting out a special paper for the occasion.

This special edition, containing 20 pages of home print, is the largest negro paper ever published in Mississippi. It is one that will go down in history and is worth reading by any race or color.

The Mississippi Weekly has been published every week for five years and is supported mostly by white business people. Willie says "I couldn't keep this paper going without the support of the white people."

Getting to the subject of "Negro History" we seldom give it a thought but negroes have made much progress for the chances they have had. Some have been great statesmen as well as being represented in every calling and profession. They are not as advanced as whites and of this fact they are conscious.

Negroes are now asking the white people and the Mississippi Legislature to give them a chance to be better citizens - - to help them to help themselves. They are asking for a reformatory for negroes and better training for their school teachers.

If the whites would like to have negroes as better citizens to live among they should give them the consideration they are now asking for.

Asheboro, N. C Tribune
February 13, 1938

Training School Concludes Program On Negro History

The concluding program of negro history week, which was observed last week at the Randolph County Training school, was presented Friday morning at the chapel period by the members of the freshman class under the direction of Prof. J. R. Thomas, class advisor. The program: "America," student body; Scripture reading, Shelly Marley; prayer, Josephine Ewings; introduction of class, James Holland; "Benjamin Bannerer," Samuel Hill; trio and quintette selections, group B and D; "Mother to Son" by Langston Hughes, Annie Redwine; "Life of Paul L. Dunbar," Phillips Spencer; Dunbar poem, Aggie McMillan; "Life of Phyllis Wheatley, Josephine Ewings; Dunbar solo, Geraldine Caviness; spiritual, "Nobody Knows," Eula Mae Shamberger; spiritual, Ohillery Brady; spirituals, "Tramping," "Good News," "Jacob's Ladder," group. Etta Lou Graves. Aggie McMillan, Geraldine Caviness, Eula Mae Shamberger, Josephine Ewings.

Racial Consciousness-1938

Negro History Week

Dixie Whites Study Negro History, Woodson Reports

Whites Join Negroes In Negro History Week Celebration

WASHINGTON

Whites in the North and South are evidencing active interest in Negro History Week and planning study programs in this connection, Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, reported this week.

Dr. Woodson noted that State education department officials in Virginia, North Carolina, Alabama, Georgia, Louisiana and Oklahoma are co-operating with such programs.

Texans Ask Material

In Texas many white teachers and organization workers have requested material for Negro history projects. The same is true in California, the States of Washington, Missouri and Pennsylvania.

In New York, Dr. Woodson said, certain principals have expressed the desire for systematic study of Negro history in the mixed schools. He said that Negro history already has been introduced in certain mixed schools in Ohio.

Mrs. Dorothy Miller of East Orange, N.J., plans to present a program at her public school mixed assembly, and Miss Blanche E. Riggs of New Brunswick, N.J., plans a similar project.

An unusually fine spirit of cooperation has been shown by the state and national educational magazines in placing the Negro History Week observance among the important concerns of the school year. The notice taken of the celebration by the educational monthlies of the South has been especially helpful. The result, therefore, is that the progressive teachers of both races in the north and south wherever the Negro population is considerable have become active in making preparation toward this end.

Much interest has been shown in Pennsylvania, even in parts where the Negro population is neglible. Philadelphia is aroused. New Jersey schools are just as active at various centers as those across the state line. Mrs. Dorothy C. Miller, of East Orange, desires to present a program at her public school assembly of mixed races. Miss Blanche R. Riggs, of the New Brunswick public schools, desires to work out in connection with Negro History Week "a project in the contribution of the Negro race to American Cultural Life." 1-22-38

In New York City certain principals would like not only to sponsor the celebration but would introduce the systematic study of the Negro. This has actually been done in several cities in Ohio, and certain schools of Indiana and Illinois are working toward the same end. The Board of Education of Chicago is requesting that books bearing upon the Negro be submitted for consideration in those schools.

Farther west the needs expressed show a widening interest in the effort. Mrs. Helen Walker of the white high school in Kirksville, Missouri, wants material to be used in teaching a unit on Negro literature in her English classes. Miss Lou Ella Miles of the Central High school in St. Paul, Minnesota, asks for data that the International Relations Club of the institution may present to various assembly programs on the Negro contribution to American life. Mrs. Edna Breazeale of the Roosevelt Hi School in Seattle, Washington, wants all available information on the background and present status of the Negro to be used in her literature clases. In all these cases the teachers not only concede the Negro a place in history but undertakes to justify it to their classes.

Mr. W. A. Easter, a specialist in education in the State Department of Education, of California, writes from Los Angeles for suggested programs. He is planning with the aid of the school officials to have programs thruout the state of California. He says that Negro History Week has never been given an appreciable degree of consideration on the Coast. He reports, however, that there has been developed in the last four or five years a racial consciousness with a racial appreciation which if nurtured and inspired will result in racial progress. He believes, moreover, that one of the methods by which this may be accomplished is "through the types of programs which are usually carried out during Negro History Week. He is, therefore, arranging programs bearing upon various aspects of Negro life and history.

In the south itself evidence of the effect of the movement has been shown as usual by officers in the state departments of education especially concerned with the work among the Negroes. In this class belong the very active officials in Virginia, North Carolina, Georgia, Alabama, Louisiana, and Oklahoma. Miss Willia C. Paine, of Jonesboro, Louisiana, reports that she has suceeded in interesting the white schools "in making a study of Negro leaders, activities and contributions during Negro History Week."

In Texas, however, the interest is being manifested not only by those dealing with the Negroes themselves but by teachers and workers in institutions of the whites. For example Mrs. J. M. Hale, of Farmersville, Tex. in asking for such material says, "I am planning to use it in my class room also I feel that the information I gain from the literature will be beneficial to her in writing a theme on the contributions of the Negro in connection with her work at the North Texas State Teachers College." Mrs. Tom E Simmons of Pampa, Texas, requests a supply of literature bearing upon the celebration for use in her class in social studies in the local high school Miss Billie Campbell of Shelbytown Texas, wants all literature available not only from the the Association for the Study of Negro Life and History but from any other source which may be helpful in supplying information for her social science class, for she believes that the study of the Negro cannot be carried too far in the South. Mrs. A. D. Mebane, of Lockhart, Tex., disclaims any connection with a club or organization, but she has helped indirectly whenever the opportunity has presented itself both Negro schools and Negro churches, and she desires to make whatever contribution she can in the furtherance of this effort not only for this particular week, but that will tend to help the Negro race in their needs throughout life.

With this keener appreciation of the Negro's contribution other agencies have more willingly responded to the requests for cooperation. The white press has become more liberal with space. It is less difficult to have editors and reporters note these activities in their columns. Broadcasting stations, moreover, have become more considerate of this appeal to the public. Several workers in connection with the Association will broadcast in Philadelphia, New ork and Chicago. In New Orleans Professor Lawrence D. Reddick, of Dillard University, will talk over the radio on "The Negro in Latin America." 1-22-38

In view of the rapidly increasing demand for the posters and the literature to be used in the celebration of Negro History Week it has been necessary to print an additional supply. Clubs, schools, and churches not yet provided with these materials may still obtain them by addressing C. G. Woodson, 1538 Ninth street, Northwest, Washington, D. C.

—C. G. Woodson

Drive For Negro History Week to Have State-Wide Interest Claims Director

Black Dispatch

County Supervisor Wants Day Set Aside to Interest Those in Primary Classes

2-5-38 Okla.

Journal and Bulletin Should Be in Every Home

Fifteen Oklahoma County teachers, in a conference held at Dunbar School, Arcadia, Saturday, enthusiastically agreed to join in Negro History Week programs, beginning February 6. Editor Roscoe Dunjee was present, being presented to the teachers by Mrs. Mattie Kenyon, supervisor of the separate schools. Mrs. Ethel Dowell, county superintendent, was also present and told the teachers that she believed in the program and hoped they all would join wholeheartedly in the plan.

"I am deeply interested in this program and I believe it will do much to stimulate the students and give them more conception of their value and worth to the community and the world," declared Mrs. Dowell. "I myself desire to know more regarding the background and achievement of your race. I plan to purchase many of these books that have been referred to by Mr. Dunjee," Mrs. Dowell said.

Copies of the Negro History Week Bulletin were distributed among the teachers by Editor Roscoe Dunjee, which give a fine outline of a Negro History Week program, and the last year programs used in El Reno and Muskogee were also stressed by the speaker.

"I want the teachers to know that if they will get out in their neighborhoods and secure sustaining memberships at the price of $1.00 these persons whose names they secure will be sent the "Bulletin" for one year. This pamphlet is issued nine times a year. If the teachers will secure $3.00 from persons the Journal of Negro History, issued quarterly, will be sent for one year," said Editor Dunjee.

"Why the book reviews given in the Journal are worth many times the price,' declared Editor Dunjee. "I am sure every teacher here would be benefited by having both the Journal and Bulletin in their library."

Mrs. Kenyon pointed out to the teachers that she would like to have them develop one of their daily programs during the week of February 6, which would be of special interest to the children in the primary grades.

New Orleans, La., Times-Picayune
February 5, 1938

Negro History

NEGRO History Week, as observed at Dillard university, suggests an interesting and useful service which might be rendered by educated members of that race. This would consist of a comprehensive history of the black-skinned people. Bibliography on the race is scant, dealing largely with the negro in the United States, and hence being largely controversial. From within their own ranks the negroes have produced a few outstanding writers, such as Booker T. Washington and W. E. B. Dubois, who differ on many points. American whites have written, often with intelligence and understanding, of the American negro, but so far as we know there is no treatise at once comprehensive and readable that deals with the negro as a people.

The Africans, of course, do not form one people, any more than do the Asians or the Europeans. In the Dark Continent there were, and are today, countless divisions and subdivisions, with differing pigmentation, varied skull and skeletal structure, gradations of mentality, and heritages of culture or savagery that may present the most amazing contrasts within relatively short distances. This is due to the circumstance that transportation in the interior of Africa is primitive and the tribes have learned from bitter experience with the white and brown folk, as well as members of other clans, to shun association with strangers.

The story of the negro would be the story of most of Africa, and its writing would be a monumental task. Nearly always it has been told from the outside, largely from the viewpoint of the negro who had ceased to

Negro History Week Begins Today; Programs Booked At Various Schools

Negro History Week will be celebrated this week from February 5 (today) to 12.

The Auburn Branch of the Carnegie library has made available its large all Negro collection of books for the interested public, which is cordially invited to borrow such books, Miss Annie Lou Watters, librarian, announces.

There will be celebrations of various sorts all of this week in public schools, high schools and colleges all over the country. All-Negro programs consisting of the literature achievements and arts of the Negro will be given by students and teachers as well as the reading public.

For many years, the interest in the achievements of the Negro has been almost keener among certain groups and classes of white people than among the Negroes themselves. Many of America's greatest colleges and universities are making special studies about the accomplishments of the Negro.

The Negro History movemen gets impetus from the Association for the Study of Negro History under direction of Carter G. Woodson. The Association has a board of directors and an executive council, the personnel of which includes L. R. Mehlinger, secretary-treasurer; Charles Wesley, John M. Gandy, Roscoe Dunjee, W. R Banks, H. Council Trenholm and others include Mrs. Mary McLeod Bethune, president of the board.

During the week, there will be appropriated celebrations in the local schools and colleges.

A special exhibit made at the Auburn branch library under the supervision of Miss Watters, showing highlights of the Negro History Week, will be displayed all of the week in the window of The House of Hamilton, Auburn Avenue men's clothing establishment, through the courtesy of C. J. Chisholm.

NEGRO HISTORY WEEK HELD FEB 5 TO 12

Okla. Black Dispatch 2-11-38

The Association for the Study of Negro Life and History sponsors the celebration of Negro History Week. This year it falls between February 5 and 12.

It is most unfortunate, however, that some persons have a misconception of the meaning of Negro History Week. It shows a lack of knowledge of the background and the present status of the Negro to think that what we should know about these matters may be covered during any one week. The Negro has participated in the making of world culture along with the other races which have thus achieved and his contribution requires just as much time for careful investigation and study.

The Association for the Study of Negro Life and History has always emphasized as the proper sort of celebration not the staging of a few recitations and declamations or speeches by distinguished men. The week should be given over entirely to a sort of stock-taking, or inventory, of what the schools and colleges have accomplished in these fields during the entire year. The participants, therefore, should be those who have done the work—not those persons placed on these programs to amuse rather than instruct and inspire.

Working along this line, therefore most of the institutions of learning have joined with the Association in reaching the desirable end of developing Negro History Week into Negro History Year. While the Association distributes informative literature and issues annually an attractive poster inviting attention to the special exercises suggested for the second week of February, it tries its best to disabuse the public mind of any effort to dispose of the Negro in the curriculum during seven days.

Probably the most telling factor in approaching this desirable result has been THE NEGRO HISTORY BULLETIN. Nine issues are published every year, and a special issue for February, dealing in detail with Negro History Week is made avaiable early in the year. The BULLETIN carefully outlines the work for the entire year and thus supplies a satisfactory guide for the study of the Negro.